Sin does to ruine and Destruction ten
But Heaven is the Pilgrims Journeys End

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THE PROGRESS OF THE Christian Pilgrim,

From this Present World, TO The World to Come:

In Two Parts.

Written by Way of Dream:

DISCOVERING

The Difficulties of his setting forth, the Hazards of his Journey, and his safe Arrival at the heavenly *Canaan.*

Joel II. 23. *Your old Men shall dream Dreams.*

The Third Edition.

London: Printed by *W. O.* for *J. Blare*, at the Looking-glass on *London-bridge*, 1705.

The Author's Apology to the Reader.

When I began to take my Pen in Hand,
To write this Pilgrimage to th' Holy Land;
'Twas that all Pilgrims might hereafter know
The Way by which they must to Canaan go:
A Way that full of Danger is indeed,
And therefore does require the greater Heed:
A Thorny Passage and a Narrow Way,
From which our Souls much subject are to stray.
But tho' so many Dangers still attends
The Way, the Journey's End will make Amends;
Those very Hazards which i'th' Way we meet,
Will make the heavenly Manna taste more sweet:
Where there no Danger is, there's no Renown;
It is the Cross must bring us to the Crown:
And he that does refuse the Cross to bear,
The Crown of Glory can't expect to wear:
Come then, poor Pilgrims, and your Souls engage
To undergo this blessed Pilgrimage;
What tho' you meet with Difficulties shall,
You'll meet with Help to overcome them all:
Follow your Guide, if him you don't forsake,
He into his Protection will you take:
In Death's dark Shade all tho' you chance to be,
Yet there his Rod and Staff shall comfort thee.
And tho' there's many Turnings in the Way,
He'll guide thee, that thou shalt not go astray:
What needst thou then for Difficulties care,
Since thou shalt have thy bright Conductor there?
Who, when in Places which thou dost not know,
Will guide thee in the Way that thou shalt go.

Which Way is in the following Pages shewn,
And all its unfrequented Paths made known:
Here thou maist see where Snares the Foe does lay
T'intrap thee as thou passest in the Way:
And seeing maist those Gins and Traps avoid,
By which so many thousands are destroy'd.
All which I have chose in such a Style to write,
As best may yield both Profit and Delight:
By gilded Out-sides Children oft are caught,
And thereby to embrace the Truth are brought:
So we to Physick such allure, when ill,
By the gay Garment of a gilded Pill.
Therefore let no one evil Thoughts create,
My Pilgrim's Progress *to prejudicate,*
Or like it worse because in such a Dress:
Whatev'r its Garb be, Truth is Truth no less.
And under Parables we often see,
Truths of the greatest Moment couched be.
Therefore let none upon the Out-side dwell,
For there's a Kernel hid within the Shell;
Which if the Reader crack, he soon shall find
Truths that will satisfie a sober Mind.
Which that they may Mens Hearts the more affect,
Are here set down in such a Dialect;
To render it thereby the more profitable,
And is true Gospel, tho' it seems a Fable.
This Book's an Antidote 'gainst Melancholy,
Where all may be diverted without Folly:
Here are dark Riddles and their Explanation,
Worthy a serious Christian's Contemplation.
Let no one then think this an idle Story,
Which shews the Way to everlasting Glory.

Vale.

THE PROGRESS OF THE Christian Pilgrim.

The First Part.

AT a Time when all things were in a profound Silence, and Sleep had lock'd up all the Portals of my Senses, my waking Fancy repre ented those things to me which made so strong an Impression on my Soul, that I could not easily forget them: And which when awake, I had a perfect Idea of, imprinted in my Memory. For methought I found my self abroad, not only Naked, but covered with a kind of Leprous Scurf all over, which I endeavour'd to hide with putting on Garments; but all the Garments I could get to cloath me, were not only torn and ragged, but filthy and defiled: However, filthy as they were, I put them on. And then looking towards the Place where I dwelt, methought I saw a Fire ready to

come down from Heaven upon it, which so terrified me, that I knew not what Course to take; I was willing to save my own Life, and yet unwilling to leave my Wife and Children behind me to be destroy'd: Upon which I resolved to go first to my House, and warn my Wife and Children, and then flee for my Life: As soon as I had made this Resolution, I saw a Book lye before me on the Ground, which I took up and read therein, and found by that, the City wherein I dwelt, should suddenly be destroy'd by Fire: This made me the more earnest to flee for my Life, and to warn my Wife and Children. But I was strangely surpriz'd, methought, when I went to go, finding a heavy Burden on my Back, which I could by no means get rid of, and by reason of which I could hardly go; This made me cry out in great anguish, *Who shall deliver me?* Then, going as well as I could to my Habitation, I called my Wife and Children together, and said thus to them, *O thou, the Wife of my Bosom, and you, the Children of my Bowels, Behold me miserable and undone; I groan under a heavy Burden, and can find no Ease, and I am very well assured the City in which now we dwell, will certainly be destroyed by Fire from Heaven, in which we shall all perish, unless we suddenly escape unto some Place of Safety:* Which methought I pressed earnestly upon them with several other Words, but to no purpose; *for I seemed unto them as one that mocked*, Gen. 19. 14. And they were as earnest in perswading me to stay, telling me, Rest would do me good, and give me ease; and so earnest they were herein, that methought at last they perswaded me to go to Bed; which yet was all in vain, for as I pass'd the Day in Sorrow, so I did the Night in Weeping, and found 'em to be all Physicians of no value. All their Prescriptions had no effect upon me, but I still grew worse and worse; and yet could not but pray for them, who neither pitied themselves nor me. But finding still my Burden to increase, I went a

broad

broad to look for Help before it was too late, if happily I could find it: And being methought on a great Common, and not knowing which Way I should steer my Course, I met with a grave Person, named Mr. *Director*; who hearing me cry out, *What shall I do!* Enquired of me what I ail'd? I told him I was in a sad Condition, and knew not how to help my self: I am a weary of my Life, and yet afraid to dye. Then said *Director* to me, *Why art thou afraid to die, since you are weary of Life?* I answered, The Burden on my Back is so great, I fear it will sink me down to Hell; and bring me into a worse Condition than I am in.

To this *Director* reply'd, *If this be thy Condition, why dost thou not speedily look out for Cure? See* (said he) *what is in this Scrowl*; and I looked and saw these Words, *Fly from the Wrath to come!* Alas, said I, I know not whither. *Come*, said he, *I will direct thee to a Physician that will cure all thy Maladies, and ease thee of thy Burden; and there is none but he that can do it: But the Way to him is very difficult and hard to find.* O pray, said I, direct me, and I will spare no Pains to find it. Then said he, *Look yonder is a bright and shining Light, which if you keep constantly in your Eye, will lead you directly to a* Narrow Gate; *at which, when thou comest, thou may'st receive further Information.* So, having thanked him for his Direction, I began to hasten thither; which my Wife and Children perceiving, cried after me to return, but I went on so much the faster, saying, It is for my Life; neither did I look behind me, for I remembred *Lot's* Wife.

There were also two of my Neighbours, one of which was named *Self-will*, and the other *Easie*; these ran hard after me, and overtook me, and would fain have perswaded me to return, but I would have had them gone along with me; and tho' I gave them many Reasons for going with me, yet *Self-will* was so obstinate, that he would by no means be perswaded

but gave me reviling Language for my good Will. And when I told him not only of the Certainty of being deliver'd from the Destruction that was coming on our City, but also of the glorious Inheritance I was going to possess, he call'd me *Crazy-headed Coxcomb* for my Pains. But my Neighbour *Easie* was more pliable, and spoke to *Self-will* to leave off his Reviling; For, said he, should my Neighbour be in the Right, you may shut your self out from that Mercy which otherwise you may enjoy.

Self-will.] Prithee, Neighbour *Easie*, (said *Self-will*) don't you be so foolish as to be wheedled by that giddy-brain'd Fellow to go along with him, or regard what he says; for he only follows the vain Chimera's of his own distemper'd Fancy: Can you hope to live better than you do? Why should you then leave a Certainty for an Uncertainty? for you know not whither he intends to carry you. Therefore be wise, and go back with me.

Christ.] O Neighbour *Self-will*, did you but feel what I feel, you would not talk as you do, nor give my Neighbour *Easie* such Counsel. Come along with us therefore, lest you perish in the Destruction of that City within, and repent your Obstinacy when it is too late.

Easie.] Methinks I begin to fear what will befal the City of *Ruine*: And therefore am rather inclin'd to go forward, than to turn back again. And indeed, Neighbour *Self-will*, I would fain have your Company to go along with us; for besides our avoiding the threatned Destruction, the Entertainment we shall have at the End of our Journey, will make us Amends for the Hardships of the Way.

Self-will.] I know what Entertainment I shall find at home, and that pleases me; and therefore much good may do you with your fancied Entertainment abroad: For my part I am resolv'd to go back.

And thereupon *Self-will* turn'd his back upon us, and

and went home, but my Neighbour *Easie* agreed to go with me.

Brave Christianus *leaves the World, and lo*
Director tells him whither he shou'd go:
Shews him the Shining Light and Narrow Gate,
Where those shall enter that on JESUS *wait.*

Now

Now I dreamt that my self and my Neighbour *Easie* went on talking together, he saying to me, *Good* Christianus, (for so I am called) *tell me something more of those things that are to be enjoyed whither we are a going.*

Christianus.] They are scarce to be conceived, much less spoken of, in their full Extent: but because you may the better apprehend something of 'em, I will briefly tell you what I have read in an ancient Record concerning them, There we shall enjoy a Kingdom that shall never have End, and have an Inheritance given us, that is both incorruptible and undefiled, and that fadeth not away: Our Heads shall be adorn'd with Crowns of Glory, and our Garments shall be Robes of Righteousness: Our Company shall be Cherubins and Seraphims, Angels and Saints, and our Entertainment shall be a Feast of fat Things full of Marrow, and of Wine on the Lees well refined.

Easie.] *O how transcendant are all these Enjoyments! Come, dear Companion, let us hasten, for I long to be possessed of all these things.*

Chr.] My Burden is too great to have my Legs keep Pace with my Desires; however, I'll make all the haste I can.

Whilst we were thus discourfing, our Way (which was before none of the best) grew now so miry, we could hardly get our Feet out of the Dirt, (especially in one Slough, which was called, *The Slough of Despondency*) here we both wallowed a considerable time, till I, by reason of my Burden, began to sink deeper and deeper. Which my Neighbour *Easie* espying, asked me how I did? But in the present Trouble I was in, by reason of the Badness of the Way, and my great Burden, I scarcely could resolve him: Which made him somewhat angrily reply,

Easie.] *If this be the High-way to Happiness, keep your Fool's Paradise your self for me, for I'll have none of it.*

And

And thereupon turning about, and plucking up his Legs with all his Might, he got out of the Dirt, and so went back again, and left me to go on my Way alone.

I still kept on my Resolution of going forward, and strugled all I could to get out of the Mire, but all had been in vain, had I not met a Man that kindly came and help'd me, whose Name he told me was *Assistance*; and such he prov'd to me.

I then desir'd of Mr. *Assistance* to tell me why no more Care was taken to make this Place better, that Pilgrims might more safely pass, this being the common Road from the City of *Ruine* to the *Narrow Gate*.

Assist.] *This Slough is such a Place as won't admit of mending, for to this low Descent do run and settle those filthy Doubts and Fears that do attend awakened Sinners in their first Convictions. And therefore tho' the King has signified his Pleasure, that it should be mended, and his Surveyors have for many Years employ'd the Labourers to mend it, 'tis never the better yet.*

And now methought, I saw my Neighbour *Easie* returned home to his House again; and all his Neighbours with different Opinions came to visit him: Some blaming him because he went no further, and some because he went so far. But all of em deriding me, with whom my Neighbour *Easie* also joyn'd.

I dream'd, That after this I travell'd on Pilgrimage all solitary by my self, until I saw one coming towards me, whom as we drew nearer each other, I knew to be a Gentleman of Parts, call'd Mr. *Politick Worldly*, a chief Man in the Town of *Carnal Wisdom*, a Town of great Note near the City of *Ruine*, where I dwelt my self. Mr. *Politick Worldly* having formerly known me, and hearing of my having left the City of *Ruine*, and being gone on Pilgrimage, accosted me in this manner:

Pol.

Pol. Worl.] *How now, Friend* Christianus! *What makes you in these Parts with such a heavy Burden on your Back?*

Christ.] A heavy Burden 'tis indeed, Sir; and that it is that makes me in these Parts; for I am going to the *Narrow Gate*, that I may there be eas'd of this my Burden: For I can neither get it off my self, nor is there any in our Parts that can remove it off my Shoulders for me.

Pol. Worl.] *How do you know you shall be rid of it, by going this Way? Have you Intelligence of any here abouts that can take it off?*

Christ.] I was directed this Way, Sir, by a very worthy Gentleman, whose Name is *Good-News*, and he assur'd me, That if I cou'd but get within the *Narrow Gate*, I shou'd be directed there were I shou'd be eas'd of my Burden.

Pol. Worl.] *O Neighbour, I am sorry you are so deceiv'd: You had far better keep your Burden still, than go the Way that he directs you to be rid of it, so dangerous and troublesome it is. Of which your self has already been in part a Witness, as the dirty Pickle you are in, by going through the miry Slough of* Despondency, *testifies; which for all that may be still'd good Way, in Comparison of what is yet to come: for, I assure you, there is no Danger that can be met withal upon a Road, but you will find in this; and therefore I advise you to desist from going any further, and now turn back with me, before it be too late.*

Chr.] O Sir, did you but know how insupportable this Burden that I carry is, you wou'd advise me to run the Hazard of the greatest Dangers to get it off, rather than to continue with it on my Back for one Day longer. And therefore I am resolved I'll still go on, till I can meet with one that will deliver me.

Pol Worl.] *By what means came you by this Burden? For I have known you formerly, and then I can remember*

you

you had none; at least, I never heard you to complain of it before.

Chr.] After my finding of this Book, and reading in it, I came to feel it first.

P. Worl.] *That Book has fill'd your Head with Notions of Things you understand not; and that's all the Matter I perceive: You fancy things, and then conceit you feel 'em. This makes you go you know not where, to seek you know not what.*

Chr.] Judge not so rashly, Sir; for the Experience of what I feel, convinces me, 'tis really a Burden that I suffer under: And to be eas'd, is that which I am seeking for.

P. Worl.] *Well, grant it is so, there's better Ways to get rid of your Burden, than that which you are taking: I'm griev'd to see you go so far about, for that which you may find much nearer hand: for in a Village not far from hence there is a Gentleman whose Name is* Law-do, *who has been famous long for curing those that are in such a Case as you are now: If you repair to him, I'm sure he'll quickly give you Ease, and take your Burden from you. And I am well acquainted with his Son, whose Name's* Good-nature; *and if you go from me, he'll either do it himself, or bring you to his Father, who will do it presently.*

I must confess, I was glad to hear this, and therefore, after having a little ruminated in my Mind of what he said, I thanked him for his kind Advice, and did desire he wou'd direct me to his House, which accordingly he did, telling me it was the first House upon that great Hill I saw on the left Hand. So leaving Mr. *Politick Worldly*, I went on upon my left Hand, having the high Hill he shew'd me then just before me. Thus I turned out of my Way to seek Help of Mr. *Law-do*. But, being now come to the Foot of the Hill, it was so exceeding steep, and full of great craggy Clifts, that I was afraid to look upon it, and bended so much towards the Road at the bottom

tom, it look'd as if it would have fallen on my Head. Whilst I was thus looking up, and considering what to do, on a sudden a great Flash of Lightning came full on my Face, which was attended with a great and terrible Clap of Thunder, which so stunn'd me, that I thought the Hill was falling about my Ears; and a very grievous Tempest of Thunder and Lightning and Rain continued without ceasing, my Burden being also so heavy upon me, that I knew not how to stir a Step further; but stood trembling and quaking at the Foot of the Hill, being troubled in my Mind, I had taken Mr. *Worldly*'s Advice. Just as I was at this Non-plus, I saw Mr. *Director* coming towards me; whom I was both asham'd, and yet in that Distress very glad to see. Coming near to me, he beheld me with a frowning Countenance, and angrily said, *What do you here*, Christianus? *This is none of the Way that I directed you.*

Chr.] As I was travelling along very weary, I met with a Gentleman, that pitying my Case, told me, I might find a Man, who liv'd on the Top of this Hill, that cou'd give me Ease, and take off my Burden; and I came hither to that end, but know not how to get up the Hill.

Direct.] *Did I not tell you, there was none but him to whom I sent you, that cou'd ease you of your Burden, and cure you of your Malady? And did I not direct you to go strait forward toward the* Narrow Gate? *How is it that you have thus turn'd out of the Way of Truth, and perverted the right Ways of the Lord? You have done very foolishly to seek for Ease of Mr.* Law-do; *for by the Deeds of the Law shall no Flesh be justified*, Rom. 3. 20. *For if there had been a Law which could have given Life, verily Righteousness shou'd have been by the Law*, Gal. 3. 21. *Therefore the Word of Life contained in the Book in thy Hand, saith,* Now the Just shall live by Faith; but if any Man draw back, my Soul shall have no Pleasure in him, *Heb.* 10. 38.

Chr.]

Chr.] I had no sooner heard these Words of *Director*, but I fell down at his Feet, as one under grievous Consternation, crying out, Woe is me, for now shall my Burden cleave to my Back for ever! and sink me down to Hell.

Direct.] *That it should so befall you, is but just; for when there was plain Directions given thee; why would'st thou hearken to the Voice of a Stranger, and follow cunningly devised Fables? Have not I told thee before, that Righteousness was not to be obtained by the Law? Why then would'st thou not believe me; and go the Way that I directed thee? Instead of getting eased of thy Burden, thou hast bound it faster to thee: And what hast thou got by going out of the Way, but Shame and Confusion of Face? And yet do not altogether despond; for the Lord of the heavenly City is a merciful Lord: Yea, he is one that delighteth in Mercy; and it pleaseth him well: Only believe, and all things are possible; for all manner of Sins and Trespasses shall be forgiven unto Men; therefore be not faithless but believing.*

Keep thou thy Way, and turn no more aside,
Lest unto thee worse Evils do betide;
And he will unto thee thy Pardon seal
Who has declar'd he'll thy Backslidings heal.
He'll give thee Ease, if thou his Help implore:
Then go thy Way, and sin thou sinn'st no more.

Poor

Poor Christianus *lent a willing Ear*
To Politick Worldly, *but it cost him dear:*
'Twas bad Advice indeed; for without doubt,
He found the nearest Way was most about.

Chr.] At theſe Words I was a little encouraged again, and by the aſſiſtance of *Director* was put upon my Feet; but could not yet forbear quaking and trembling. Then *Director* proceeded in this manner:

Direct.] *I know the Man that gave you this Advice; His Name is* Politick Worldly, *and his Advice is according to the Wiſdom of this World: But you have reaſon to repent that ever you took it; for his Directions were altogether wrong: If you could have got up the Hill, you would have found your ſelf miſtaken in what you expected; and your Burden would have been ſo far from being taken off, it would have ſtuck to you the faſter. Didſt thou not ſee the fiery Flaſhes of Lightning that proceeded from the top of the Hill, and the Thunder which follow'd it? which ſufficiently declar'd this to be the Adminiſtration of Death. His perſwading you to turn back, from the Difficulties of the Way, ſhews his Enmity to the Croſs of Chriſt, which he has endeavour'd to render odious to thee; for which thou oughteſt to abhor him; for therein he ſought thy Ruine. Hath not the King of Glory told thee,* That he that comes after him, and hateth not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo he cannot be his Diſciple? *And as for Mr.* Law-do, *to whom he ſent thee, he is the Son of the Bond-woman, and can do thee no good, except thou canſt keep the whole Law; and thou maiſt as well hope to carry this whole Mountain upon thy Back as to do that: And he himſelf being in Bondage, how can he ſet thee free?*

After *Director* had made an end of ſpeaking to me, there came great Flaſhes of Fire from the top of the Mountain, appearing to me very dreadful, and ſet all my Fleſh a trembling; and after the Flaſhes of Fire was over, theſe Words were pronounced with a loud Voice, *As many as are of the Works of the Law, are under the Curſe; for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law, to do them,* Gal. 3. 10.—So terrible was this

this Voice to me, that I expected nothing but immediate Death; and was full of Anguish of Soul for hearkening to the Advice of Mr. *Politick Worldly*. Which made me apply my self to *Director* in this manner:

Chr.] O, Sir! What shall I do, I am sensible I have acted very foolishly: But is there no help left? May not my Sins be forgiven, and my Burden taken off?

Direct.] *Thou hast indeed done very foolishly; yet is there hope concerning this Matter: See therefore that thou takest heed to thy Ways for the time to come; And turn not aside any more into the Paths of the Destroyer; So shalt thou find admittance at the* Narrow Gate, *and he that keeps it will be ready to receive thee.*

Chr.] Then going back again by the Way that I came, *Director* took me by the hand, and gave me a Kiss, saying, *GOD go along with thee*; and so left me.

I then went without making any stay, till I came into the Way out of which I was seduced by *Politick Worldly*; at which I could not but let fall some Tears, to think how much Time I had lost, and what Labour I had taken in vain. But I thought it highly concerned me to mend my Pace, and to redeem the Time I had so foolishly mis-spent. So travelling on with all my might, I came at last to the *Narrow Gate*, which I found close shut. O wretched Man that I am, said I; how have I befooled my self, by following the Advice of *Politick Worldly!* I have bewildred my self, that I could not for a long time find the Way to the City of God: And when at last, by *Director*'s Advice, I am come to the *Narrow Gate*, behold it is shut, and there is no Admission for me: O Wo is me, that ever I gave ear unto such Counsel! Well, tho' the Door be shut, yet here I'll wait, and pray, and cry; and peradventure I may at last prevail to have it open'd; or, if it be not, 'tis as good perish here, as perish in returning back again.

Whilst

Whilst I was thus lamenting my Unhappiness, firmly resolving there to perish, if I cou'd not enter in; looking towards the Door more wistfully, I found that there was something written over it, upon which lifting up my Eyes to read it, I found that the Inscription was, *Knock, and it shall be Opened*: This made my very Heart to leap within me, which was before ready to sink, when I first saw the Gate shut, and despair'd of Entrance; and therefore I cou'd not forbear saying to my self,

O wondrous Grace! what can I wish for more,
Than when I knock, to find an open Door?
I that have such a Rebel always been!
What Grace is this, that I should enter in,
Who tho' I've been directed in the Way,
Suffer'd my wandring Steps to go astray!
That such a Promise should be made to me,
That when I knock the Gate should open'd be:
Yes, Lord, I'll knock, and now no longer doubt,
But I shall enter, tho' I've been shut out.

Then after this short Ejaculation, I knocked twice or thrice at the Door; saying to my self, *Lord, let it be unto me according to thy Word.* After I had knocked three times, I heard one come towards the Door, who forthwith opened it, and asked me, *What I was from whence I came, and what Business I had there?*

Chr.] I am a poor and heavey laden Wretch, fled from the City of *Ruine*, and going to the City of *Jerusalem*; that there I may be saved from Destruction, and eased of my Burden; and being told that the Way thither lies through this *Narrow Gate*, I desire to be admitted.

He

He that will enter at the Narrow Gate,
By Prayer must knock, nor need he long to wait;
The heavy-laden Soul shall soon come in,
Who groans beneath the Burden of his Sin.

The

The Person who came to to the Door, was of a grave and comely Aspect, and his Name was *Love-grace*; who, with a smiling Countenance, said to me,

Love-gr.] Poor Pilgrim, I admit thee freely, therefore enter in.

And as I was entring, he gave me a hasty sudden Pull, and shut the Gate again. Which I asking the reason of, he told me there was not far from that Gate a strong Castle commanded by *Appollion*, who is Lord thereof, and has such a mortal Antipathy against those that come in at this Gate, that if they enter not quickly he endeavours to kill them by shooting envenom'd Arrows. When I heard this, I was glad I was got in, and could not but tremble at the Danger that I had escaped. Then *Love-grace* asked me,

Love-gr.] *Who was it that advis'd you to come hither, and told you the Way to the heavenly* Jerusalem *was thro' this Narrow Gate?*

Chr.] His Name is *Director*, and he also told me, That when I was entred through this Narrow Gate, you wou'd further shew me what I had to do. But I much feared being admitted, because I had hearkened to the false Directions of one *Politick Worldly*, and had by him been drawn out of my Way.

Love-gr.] *I know him well; he's an ill Man, and savoureth not the things that be of God; and has enticed several Pilgrims out of the Way, some whereof have perish'd for ever. He, I know, wou'd have you gone for Ease to Mr.* Law-do; *but his House stands upon a Mountain, which many assaying to climb, have been dash'd to Pieces by it; and it is well that you escaped.*

Chr.] Truly I believe I shou'd never have escap'd, had I not again met with Mr. *Director* there, who once more set me in the Way. And, O what a Mercy is it, that I who have deserved Death by my going out of the right Way, should yet be admitted to find Entrance here.

Love-

Love-gr.] *No Man is denied Entrance here, for his Miscarriages before he came hither: No, whatever others may perswade him, he is* in no wise cast out, *John* 6. 37. *And now,* Christianus, *what* Director *told thee, I will make good, and shew thee the Way by which thou shalt go. Thou hast already entered the* Strait Gate, *and 'tis the Narrow Way that thou must walk in: And how rugged soever it seem, it is yet a beaten Path, where both the Patriarchs, and the Prophets, and Jesus Christ himself, and his Apostles, have all gone before thee: And it is as straight as a Rule can make it; so that you have no need to turn either to the right hand, or to the left.*

Chr.] But are there no Turnings and Windings by which I may lose my self, and go out of my Way?

Love-gr.] *There are many other Ways border upon it, but they are either very wide, or very crooked; whereas the Way thou art to go, is streight and narrow,* Matth. 7. 14. *by which thou may'st easily discern the right from that which is wrong.*

Chr.] But how shall I do to be eased of my Burden? For yet I cannot get it off.

Love-gr.] *Bear it with Patience till thou shalt come to the Place of Delieverance, and then thou shalt be eased. And, after you are gone some distance from this Gate, you will see a House before you, which is the House of the* Instructor; *there knock, and he will shew you excellent things.*

Then I took my leave of *Love-grace*, and girding up my Loins, I went on my Progress, till I came to the House of the *Instructor*, where, according as I was ordered, I knocked, and enquired for him; and having informed him I was a Pilgrim travelling from the City of *Ruine* to the heavenly *Jerusalem*, and was ordered by Mr. *Love-grace* to call upon him as I went.

Instruct.] *Hearken,* said he, *to me, and I will shew thee excellent things, and the opening of my Lips shall be right things.*

Then

Then calling for a Candle, he had me into a private Room, and shewed me there a very fine Picture of a Man, who seemed to be in a profound Meditation, with a Book in his Hand, and a Crown over his Head. Then I asked whose Picture that was?

Instruct.] *This is the Picture of him who begets Children to Righteousness through the Word of Truth, which is noted by the Book in his Hand; the Law of Kindness being in his Lips; instructing Sinners in the Way that they should go, and thereby securing to himself and them a Crown of Glory in the World to come.*

Then I cast my Eye more intentively upon the Picture again, and found it was the Representation of the *Instructor*: Whereupon I said,

Chr.] Sir, I perceive this is your own Picture, by whom I am to be instructed.

Instruct.] It is the Picture of him who is One of a Thousand, and the only Person whom the Lord of the heavenly *Jerusalem* hath appointed for thy Guide in all those Places wherein thou shalt meet with any Difficulty: And therefore have a care how thou hearkenest to any other.

Then the *Instructor* led me into a large Hall, covered over with Dust; and, after we had viewed it, he commanded one that waited on him to fetch a Besom and sweep it. Which being done, the Dust flew so grievously about, that I was well-near choaked therewith: Then the *Instructor* caused another Servant to bring in Water and sprinkle it, which caused the Dust to cease. Then said I to him, What is it you intend by this?

Instruct.] *This Hall represents Mens Hearts which has never been cleansed by the Grace of God; and the Dust denotes that Original Corruption which defiles the whole Man: The first Sweeper that rais'd the Dust, is the Legal Dispensation that works Death; and the last that brought Water, shews the Grace of the Gospel, which brings Life and Peace.*

Then *Inſtructer* led me into a little Room, where there ſat two ſmall Children, one making a great Noiſe and Crying, ſaying, Give me my Portion, I will have my Portion now; but the other ſat ſtill, and ſaid nothing: What, ſaid I, is the meaning of this Child's Diſcontent and Crying?

Inſtruct.] *Theſe Children have both Portions promiſed them; and one will have it preſently, but the other is willing to wait.*

I had not ſtaid there long, but a Man came to the firſt, and laid a great deal of Mony at his Feet; which he ſeemed to rejoyce in, and ſcorned the other which had none. But I ſaw in my Dream, that in a very ſhort time all his Treaſure was ſquander'd away, and nothing but a few loathſom Rags were left him. Then I ſaid to *Inſtructor*, Pray what does theſe things mean?

Inſtruct.] *The different Conditions of theſe Children, ſhew the different States of Men; the firſt of theſe ſets forth the Men of this World, and the ſecond the Children of the Kingdom. For as the firſt cryed out for his Portion now; ſo the Men of this World will have all their Good Things in this Life: But as thou ſaweſt when he had it, he quickly made it all away, ſo that nothing remained but loathſom Rags: So will it be with all thoſe that have their Portion in this Life at the end of this World. But the other that ſat ſo patiently, without his Treaſure here, and complained not, tho' he had nothing, and was ſcorned by the former, denotes ſuch as patiently bear the Want of all Things here in Expectation of a heavenly Treaſure hereafter, which will endure beyond all Time; and therefore is called Durable Riches.*

Chri.] Then I perceive it is moſt profitable to deſpiſe the Enjoyment of preſent things, and to wait for thoſe things that ſhall be hereafter.

Inſtruct.] *No doubt of it, for the things of this preſent Life are not worthy to be compared with the Glory that ſhall be revealed. Beſides, thoſe things that we ſee, are but*

but temporal things, but those things that are not seen, are eternal. And yet the things that are seen, are so suitable to the carnal Minds of Men, that they are most of all sought after by the generality of Mankind. But this is not all I have to shew you, therefore follow me still.

Then methought I saw in my Dream, that the *Instructor* carry'd me into a large and spacious Room, in the midst of which there was a very great Fire; and one standing by it, who was continually pouring Water upon it, and yet the Fire burned as fierce as ever. Then said I, I will stay a while and see what this great Sight meaneth, that notwithstanding all the Water that is poured on, the Fire is not at all quenched. Having beheld this for a time, I entreated *Instructor* to explain the Mystery of it to me.

Instruct.] *This is well worth considering, and may, if rightly understood, be of great encouragement to thee: The Great Room into which thou art entred, represents the Heart of Man; and the Fire in the midst of it is the Grace of God, which burns up all the Sin and Corruption which it finds there, and purifies it like a Refiner's Fire. But Satan is continually seeking to quench this Fire of Grace with casting the Floods of Temptation thereon: and this he does continually; but yet is not able to extinguish it: the Fire being supply'd by an unseen Hand; for at the bottom of the Fire there is a Fountain of Oyl which continually supplys it, and makes it burn up with irresistable force: Therefore be not discourag'd, O Christianus; for all the Temptations the Evil One shall lay in thy way, shall never be able to extinguish the Grace of God in thy Heart, but he that hath begun to work a good Work in thee, will certainly carry it on.*

Chr.] This Fountain of Oyl you speak of is to me invisible: I see indeed the Fire still prevails for all the Water, but I see not the Oyl by which it is supported.

Instruct.] *So it is in the Work of Grace in the Soul, the Soul finds itself inabled to withstand the Temptations*

of the wicked One, but is many times at a loss to know from whence it receives that strength: Therefore says the Lord by the Prophet, I have girded thee, tho' thou hast not known me, *Isai.* 45. 5.

Then the *Instructor* conducted me into a large and stately Plain, in the midst of which was erected a Royal Edifice, on the top of which was a curious Terrace-walk, and many People walking thereon, whose Rayment shined with that illustrious Brightness, that it seemed to be of pure Gold embroidered with precious Stones; and methought there was not one of those that were walking on the top of the Palace that was otherways habited. I wished my self to be one amongst them, and enquired of *Instructor* whether I might not go in thither?

Instruct.] *Yes, if you think you can overcome the Difficulties that lye in the Way.*

With that he shewed me a great many armed Men that stood in the Door-way; and methought I saw some Persons attempting to enter, but they were repulsed by those armed Men, and beaten back again. This filled me full of Fear, and even made me almost despair of entring. But presently methought I saw a comely Man of a fierce Countenance, that drawing his Sword and putting a Helmet on his Head, advanced without fear towards the Door where the armed Men stood, who, when he came near, was opposed by them with all their force; but he, not at all daunted therewith, fell upon them with all his might, and, tho' he was wounded in several places by them, yet he cut and wounded several of them also; and at last, forcing his way through them all, got into the Palace; at which there was a great Shout given by those above, who saw the whole Combat; and methought I heard one of them say to him,

Brave Resolution, *thou'st won the Day;*
And we with glorious Robes will thee array:

With

With shining Garments thou shalt now appear;
For there are none but Overcomers bear.

Then said I to *Instructor*, Pray what Man was that which encountred so resolutly with the armed Men?

Instruct.] *His Name is* Christian Resolution, *and is one that was not daunted with any Difficulties that he met withal. But I have other things to shew thee still.*

Then he led me into a narrow Room, which, for the Darkness thereof, seemed to be the Suburbs of Hell, and Anti-chamber of the Devil; where there sat, incompass'd with great Iron Bars, the very Picture of him, one with a lean and meagre Visage, with down-cast Looks and folded Arms, compos'd of nothing but heart-breaking Groans. I was affrighted at this horrid Spectacle, and ask'd *Instructor* what was meant thereby? For, said I, he represents to me the Image of *Despair*. And such he is, reply'd *Instructor*: But he himself will give you (if you ask him) the best account of what he was and is. Then, going towards him, I said,

Chr.] Pray what art thou, that sit'st immur'd with such strong Bars of Iron, in this black Den of Darkness?

Desp.] *I have been that which I perceive thou art, a Traveller unto the heavenly* Canaan; *and had as great Hopes once of getting thither, as thou perhaps hast now: For I once flourish'd with all the Greeness and the shining Beauty of a forward Christian, and was accounted such by all that knew me.*

These Words made me call to mind what I had read in my Book, *Let him that thinketh he standeth, take heed lest he fall*, 1 Cor. 10. 12. and the thoughts thereof made me fall a trembling: Then I said to him,

Chr.] How camest thou to fall from that flourishing Estate, into this sad Condition?

Desp.] *By resisting the good Spirit of God, and giving way to the Suggestions of the Devil: By giving myself up to follow the Lusts of my own Heart, and refusing to hearken to the Calls of God, who has thereupon in his just Judgment given me up to Impenitence and Hardness of Heart, that I neither will nor can repent.*

Chr.] But is there no help left for you in God? The blessed Jesus is very compassionate, and will in no wise cast out those that come to him.

Desp.] *No, no; I am past Hope and Help; for, as for Jesus, 'tis true, he is the only Saviour, but I have set him at naught, crucify'd him afresh, despised both his Person and Righteousness, and trampled his Blood under Foot, as an unholy thing; and have done despite to the Spirit of Grace; and all for the gratifying of my filthy Lusts, the Pleasures and Profits of this World; so that there remains no more Sacrifice for my Sins, nor is there any thing for me to expect, but a certain fearful looking for of Judgment and fiery Indignation, which will at last devour me. I would have my Lusts, and God has given me up to them with a Vengeance.*

Chr.] Thy Case is sad indeed! It is a fearful thing so to fall into the Hands of the living God! But O thou God of my Life! Let thine Everlasting Arms be underneath me that I may never fall into this wofull State —— —— Then said I to *Instructor*, is it not high time for me to go on my Way?

Instruct.] *The things thou hast seen, will be for thy Profit hereafter: And I have still something else to shew thee, and then thou shalt tarry no longer.*

Then he led me into a Chamber, where methought I saw one stand quaking and trembling exceedingly; And as I drew near to him, he cry'd out, O my Dream, my Dream! my Dream! I know not how to bear the thoughts on't.

Then methought I said to the Dreamer, What is that Dream that does so trouble thee?

Dreamer.] O I dreamed that I saw the Heavens pass away

away with a great Noise, and the Elements dissolve with fervent Heat; also the Earth and all the Works that are therein, burnt up; I dreamed that I saw one like the Son of Man set upon the Clouds of Heaven, attended with his holy Angels: Thousand Thousands stood before him, and ten thousand times ten thousand Ministred unto him; and methought he came in flaming Fire, to take Vengeance of them that know not God, and that obey not the Gospel: Then methought I saw the Dead, small and great, stand before the Judgment seat of him that sat upon the Clouds, but with far different Aspects did the Dead appear; for some look'd upward with an Air of Joy and Gladness, and others as dejectedly as poor convicted Prisoners at the Bar. I likewise dream'd that I saw the Dead divided into two different Parties, and that the dejected Ones having Sentance pass'd upon them, the Burning Lake disclos'd itself hard by the place I stood, and all the Damned fell immediately with horried Cries and Execrations; and I, methought, was just a falling with them, had not some kind Arm pluck'd me as a Firebrand out of the Burning. And then methought the Judge call'd to the other Party, and gave them a sweet Invitation to go along with him; and methought in a Moment, I saw them all conducted upwards, and would have fain gone with them; but, O Wretch that I am! I found that I was left behind and could not: Which so affrighted me, that I awoke.

Chr.] This was a frightful Dream indeed.

Then *Instructor* bid me lay up in my Mind all that I had seen and heard, and so prosecute my intended Journey, for he wou'd detain me no longer. Then, girding up my Loyns, and thanking *Instructor* for all that he had shew'd me, I went my way; *Instructor* praying that I might be guided by him who is the Way, and the Truth, and the Life.——— And as I went along, recollecting what I had seen and heard, I said,

I have been shew'd variety of things,
And ev'ry one of them Instruction brings:
The Law and Gospel has been brought to view,
Things Temporal, and Things Eternal too:
The unquench'd Fire has had its proper place,
Which shews how Christians overcome thro' Grace;
How strongly Christian Resolution *goes,*
And how he over-came his greatest Foes:
The sad Estate of Dark and Dire Despair;
How Terrible the Dreams of Judgment are,
O may these things be always in my view,
That I may still know what I have to do.

I had not gone far after this e're I saw the Way before me enclosed with a high Wall on either side, and doubting whether that Way led to the heavenly *Jerusalem*, I began to look in my Book where the Road was described; what the Name of those Walls shou'd be, and I found they were called *Salvation*, and by that means I knew I was in the right Way; But yet, so heavy was my Burden I could make but a slow Progress therein, which was a great trouble to me.

Having travell'd on a good way, I came to a place where I saw Three Crosses, plac'd at an equal distance from each other, which took up the whole breadth of the Way: So that I must of necessity go between them, tho' the Passage was somewhat strait. Of the three Crosses, the middlemost was much the largest, and the tallest: So I went between the middlemost Cross, and that on the right Hand, and, as I went through, my Burden enclined towards the middlemost Cross, which was on my left Hand, I, on a sudden found my Burden off my Back, and looking to see what was become of it, I found it hanging upon the Cross, which very much surprized me; and the more, because before that time, I could get no

Man

Man that cou'd ever remove it, or stir it in the least: Then looking more heedfully upon the Cross, I perceived there was an Inscription over it, which when I drew near to read, I found to be JESUS OF NAZARETH, THE KING OF THE JEWS: By which I knew it was the Cross of Jesus Christ alone that eas'd me of my Burden: This made me remember that I had read in my Book, *Cast thy Burden upon the Lord, and he will sustain thee*, Psal. 55. 22. Whilst I was thus looking at the Cross, on which my Burden hung, rejoycing and wondering, methought I heard a Voice saying to me, *Behold, I have caused thine Iniquity to pass from thee, and I will cloath thee with change of Raiment*, (Zech. 3. 4.) and immediately there appeared one before me in the Likeness of a Man, but with a shining Countenance, who said, I must take away thy filthy Garments; and so, stripping me of my Rags, he put a beautiful Coat upon my Back: And I then bid me go on in the Strength of the Lord my God; which I did with a glad Heart, singing,

Behold what Miracles free Grace can do!
Takes of my Burden, and then cloaths me too!
Bless'd Cross may this for ever termed be:
But much more bless'd JESUS, *who dy'd for me.*
He sways the Scepter both of Earth and Seas:
He takes my Burden off, and gives me Ease.

O happy Pilgrim! From thy Burden free!
And cloath'd in Robes of fine Embroidery!
Now thou with Joy may'st run thy Christian Race;
And, since thy Burden's off, pray mend thy Pace.

Having

Having been thus lightned of my Burthen, and had my Rags taken off, and also arrayed in an embroidered Coat, I went on my Journey with much Satisfaction; and cou'd now run the Way of God's Commandments, because he had enlarg'd my Heart.——As I went on, I saw three Persons lye fast asleep, on the Brink of a dreadful Precipice, who were named *Foolishness*, *Idleness*, and *Daring*. I endeavour'd to awake them, and told them of their Danger, but it was to no purpose, for there they were resolv'd to stay. And so, leaving them as Men resolv'd to perish, I went on, and a little after saw two Men climbing over the Wall on the left Hand, tumbling down almost upon me; the Name of one of these were *Formality* and the other *Seeming*: Upon which I ask'd them what made them come into the Way over the Wall, and not in at the Gate through the Wicket, as I had done? They told me, that was the farthest Way about, and they were resolved to make a shorter Cut on't: I then told them the Lord of the heavenly *Jerusalem* would give Admittance to none but those that came in at the Gate; for as for all others, he esteem'd them as Thieves and Robbers. They told me, that tho' it was not indeed the usual Way, yet it had been a Way upon Sufferance a long time, and they had known several of their Neighbours had gone that Way before them. Besides, said they, we see no difference between you that came in through the Gate, and our selves, save that you have another sort of a Coat then we have; which perhaps might be given thee to cover thy Nakedness, for we are sure thou wast very ragged but a while ago. 'Tis very true, said I, it was indeed given me by the Lord of the heavenly *Jerusalem*; and I think it my honour to wear his Livery, by which means I doubt not but I shall be admitted, when you that have it not, may be shut out. No, said they, we do not fear that, so long as we have good Cloaths of our own. But, said I, I have

also a Seal placed on my Forehead, which was given me with my Coat; which when you shall be found to want, you will be denyed entrance. But they bidding me not trouble my Head with them, staid lagging behind, whilst I went on before.

I dreamed that I went on till I came to a high and steep Ascent, which was call'd *Difficult-hill*, at the bottom of which were two different Turnings, one leading to the right Hand, and the other to the left, but the right Way was up the Hill, which was very narrow and steep, which I was fain to clamber up on my Hands and Knees, because of the steepness thereof: About the middle of the Hill there is a pleasant and shady Arbour for weary Pilgrims to rest and refresh themselves in: And being with much pain got thither, I sat me down to rest my self, and, looking backward, I saw *Seeming* and *Formality* come to the bottom of the Hill together, and there they parted, one turning to the left Hand, and the other to the right, but neither of them adventuring to come up the Hill, as I had done; and after that I saw them no more.——Then I took my Book out of my Pocket, and for some time read therein, but being very weary by reason of my hard Labour in getting up the Hill, I fell into a slumber, which ending in a sleep, I slept until the Shadows of the Evening begun to cover me; and whilst I was sleeping I dropt my Book out of my Hand. But as I was thus sleeping, methought I heard a Voice, saying, Awake to Righteousness and Sin not; neither sleep as do others. This Voice it was that awaked me; and seeing how late it was, I went on my Way with[out] stopping till I came to the top of the Hill.

No wonder carnal Pilgrims should go wrong;
So they set out, so wander all along:
But those that will the Heavenly City see,
Must still go on how hard so e're it be.

Being

Being now got to the Top of *Difficult-hill*, I very much rejoyced, bleſſing God that had ſtrengthened me ſo to do, and had led me the right way, having ſeen my two Fellow-travellers, to avoid *Difficult-hill*, turn aſide to Deſtruction and Danger. And as I was going, I ſaw two Perſons running towards me with great ſpeed, whereat I wondred; and when they came near, I aſk'd them the reaſon; they told me they had been travelling to the *Heavenly City*, and had not only got up *Difficult-hill*, but had got a good way beyond it; but, ſaid, they, the farther we went, the more Danger we met with, for a little farther is two devouring Lions, by which we muſt paſs, if we will go farther, but being afraid to be torn in pieces by them, we returned: I then aſk'd their Names, and was told, the one was *Fearful* and the other *Doubting*: Then I perſwaded them to go forward ſtill with me, and told them, He that had put his Hand to the Plough, ſhould not turn back; and bid them remember what the Lord of the *Heavenly City* hath ſaid, That if any turn back, his Soul ſhall have no Pleaſure in them: And told them, that for my own part, I was reſolved to go on; for I might poſſibly eſcape the Mouths of the Lions, but if I turn'd back I ſhou'd be ſure to meet with certain ruine. Notwithſtanding what I had ſaid, *Fearful* and *Doubting* went back, but I ſtill kept my way; but thinking I had in my Pocket the Book that gave me an account of the Road, I went to look in that, and to ſee what is ſaid of the Lions they ſpake of: But when I found it not, my Heart even died within me, and I remained for ſome time without Strength. Then recollecting where I had it laſt, I found I had it in the Arbor juſt before I ſlept. This troubled me ſore, ſo that I fell a weeping; and after that, I kneeled down on my Knees, and aſked Pardon of God for my great Folly in ſleeping even in the midſt of the Hill, the Aſcent whereof was ſo difficult. This done, I went back for my Book and found it ly-

ing

ing in the Arbour; then I rejoyced as one that had gotten great Spoil; and tho' my going back was sorrowful, my returning was with greater Alacrity than I had used at first. But the Night coming on, I was afraid I might meet with the Lions in the dark, and so perish by them; but finding in my Book that the Lions were chained, I was encouraged to go on.

I then dreamed that I came to the Entrance of a very narrow Passage, beyond which there was a stately Palace, which was called *Graces Hall*, there I design'd to lodge that Night; but I must go thro' the narrow Passage, which I was just entering, when I espied the Lions I had been told of before me: and tho' I knew they were chained, yet their grim looks and roaring made me afraid; besides, I could not see any Chain they had, nor did I know the length of it, if they had one; so I stood still, and paused a while; I thought with my self, that he who carry'd me thro' the Slough of *Despondency*, and delivered me when I was going to *Lam-do's*, and had lately brought me safe over *Difficult-hill*, would also deliver me from the Power of the Lions: Then I resolved to go forward, and said, I will go on in the Strength of the Lord: And then going in the middle Path between them, tho' they roared as I passed by, yet they hurt me not. Being so far pass'd them, that I thought my self out of danger, I began to consider how it was that I should venture upon so dangerous a Passage; which occasioned both *Fearful* and *Doubting* to go back again: And the more I consider'd it, the more, methought, I found cause to admire, and to adore that Soveraign Grace which made me more than Conquerour: Upon which I sung as followeth:

Tho' furious Lions in the Way
Upon me fiercely roar,
Yet will I neither stop nor stay,
But still continue on my way,
For my Great LORD's *sake.*

Let

Let Doubting *doubt, and* Fearful *fear,*
Yet ſtill I'll forward go;
For JESUS *unto me is near,*
And He will for my help appear,
And ſave me from my Foe.

The Lions tho' they roaring be,
Yet are they chained ſtill;
And ſo they cannot come at me,
For my great LORD *has ſet me free,*
And ſafely keep me will.

Then I went on till I came to *Graces Hall*, where the Porter ſtood at the Gate, and coming towards me ſaid, *Come in, thou Bleſſed of the Lord, who haſt not been afraid of the roaring Lions, who tho' they terrifie many, can hurt none whoſe Faith does not fail them.*

I then deſir'd to know if I might have any Lodging there that night? I will, ſaid he, call out one of the Virgins of the Palace to you, who if ſhe find you worthy, will admit you in. And immediately ringing a Bell there came a beautiful Maiden to the Gate to know why the Bell was rung? Then the Porter inform'd her of my coming thither, and deſiring Lodging there, upon which, ſhe deſired to know my Name, from whence I came, and whither I was going? Of all which I gave her an account: And then I was admitted in; and when I was enter'd, they ſet Bread and Wine before me, one of them ſaying, Come eat of my Bread, and Drink of the Wine that I have mingled: For this is the Proviſion that is provided here for the Entertainment of all ſuch Pilgrims as are taking their Progreſs to the Heavenly City: And therefore eat, O Friend, yea, eat and drink abundantly, for you are highly favoured of the Lord, as I ſee by the Livery you wear.

Thoſe

Those who're with such Embroider'd Robes array'd,
Shall still at Graces Hill be Welcome made:
How happy is a Pilgrim's Station still,
When he that gives him Grace, reward it will!

After

After I had eaten and drank what sufficed me, they asked me what made me turn Pilgrim, who directed me that way, and what I had met withal in my Pilgrimage? Which I answered accordingly to the truth of what I have before related. They then asked me, whither I had a Family, and of what my Family consisted? I told them, I had a Wife and some small Children, whom I would willingly have brought along with me to the heavenly *Jerusalem*, but they were all averse thereto, and would by no means be perswaded; tho' I shew'd them the Danger they were in, and that Destruction that was like to fall upon them, if they continued there; which so sensibly affected me, that I could not forbear weeping in relating it. They then asked me, what I thought might be the Cause of their Obstinacy? I told them as to my Wife, I believed it was the Love of this present World; and as to my Children, they were drawn away with the Pleasures thereof. They then asked me, whether my own unbecoming Conversation might not be one great Cause why all my Intreaties became ineffectual? I must confess there was no question they asked me came to near my Heart as this; for I was sensible that not only my Actions, but the Thoughts and Imaginations of my Heart, were evil, and that continually; for which I had great cause to be humbled: But yet the Fear I had of causing them to stumble, was such that I was rather counted a Precisian by them; and as one that walked with greater Strictness than I needed; tho' at the same time I was conscious to my self of my own Shortness in my Duty.

Now I dreamed that whilst we spent our time in such Discourses as these, Supper was preparing; which being got ready, I sat down with them to eat; the Table being furnished with fat Things full of Marrow, and Wine on the Lees well refined: There were several beautiful Virgins sat down at the Table, some of whose Names were *Piety*, *Charity*, and *Prudence*; and

and while we were at Supper, their Discourse was of the noble Actions and great Atchievements of the Lord of the heavenly City, and what wonderful things he had done for the Benefit of poor Pilgrims. As how he had engag'd with and overcome a monstrous and deadly Serpent that had well nigh destroyed all the Country; and that this was not done without the shedding even of his own Blood, which he freely offered for those that were ungrateful, and unworthy of such a Benefit: And all this he did from no other Motive but pure Love to his Country: And they also affirmed that he is the greatest Lover of Pilgrims that ever was in the World; and one of them affirm'd that he lov'd them so that degree, that he had made several of them Kings and Princes that were but Beggars before, and had their Original from the Dunghil; Nay, that he had done this for 'em, after they had made application for Preferment to his greatest Enemies, and been refused by them: Of which, said she, the Song of the Cripple is a famous Instance: I then desired to know what she meant by the Song of the Cripple. I will, said she, give you a farther account of it after Supper.

Having supped plentifully, and well refresh'd our selves, *Piety* (for that was the Name of her who seemed to be the Principal of them) arose up, and gave Thanks: Which being done, I put her in mind of the Song of the Cripple, being very desirous to hear it: Whereupon, having desired me to sit down, she thus began:

Piety.] Among the many Pilgrims that have tasted the Bounty of the Lord of the Country, there was one that was a poor Cripple, whose best Attire was filthy Rags; and being blind besides, he oftentimes fell into the Dirt, and so made his filthy Rayment yet more filthy: He had no Substance but what he got by begging; which was so small it wou'd scarce keep him alive. As he was one Day a begging, it chanced that the

the Lord of this Country came by, and having compassion upon him, he cured him of his Infirmities, and arrayed him in Robes of Glory, making him a great King: Whereupon he made the following Song:

I Am a Cripple lame and blind,
Whose Eyes did never see the Light;
What Joy or Comfort can I find,
Whilst 'tis with me perpetual Night?
Leaning against some rotten Wall,
In filthy Mire I often fall.

On Bridges and High-ways I beg,
To Passengers I call and cry:
Look on this Arm, behold this Leg;
Some Pity shew for Charity.
Open your Purse, one Penny draw,
A poorer Wight the Sun ne'r saw.

With loud Complaints the Skies I rend,
Yet no Man lends his Ear or Eye:
How can he be the poor Man's Friend,
That is as poor and blind as I?
Vain empty Shadows, puft and blown,
With painted Ware that's not their own.

At length came by a courteous Knight,
Courting my Wants with many a Smile;
Open'd his Hand, as well he might,
For he is Lord of all the Soil:
Sole Emperour, of all possest,
From the Sun rising to the West.

He led me to his Palace near,
Cloathing my Back with Garments gay,
Such as the Persian Princes wear
Upon their Coronation-day,
Reliev'd my Wants with every thing;
And now this Cripple is a King.

He at his Table doth me place,
Fed with all choice of chrice Delight;
'Tis Musick to behold his Face;
His Bosom is my Bed all Night.
Now I have gain'd this happy Shoar,
Here I will rest for evermore.

Piety, having made an end of repeating the Song of the Cripple, ask'd me how I lik'd it?

Chr. The wonderful Love and great Condescendion of the Lord of the Country is, I think, very well expreſt therein: And who would not hire himself in his Service, who makes Beggars Kings?

Then having committed our selves to the Divine Protection, we betook our selves to our Repose; my self being lodg'd in an upper Room, called the Chamber of Quietness. Where, having rested well all Night, in the Morning I awak'd with this Ejaculation:

What wondrous Grace is this that Pilgrims find!
Who would not serve a Master that's so kind!
How much his Love poor Pilgrims Hearts engages,
Whose Service is at once both Work and Wages.

Then getting up, I was preparing to depart, but they would by no means let me go, till I had seen all the Curiosities of the House; and so had me where the Archives were kept, and particularly the Lord's Genealogy, who was of a very ancient Family, being the Son of the Ancient of Days; there was also Records kept of the chief Officers of his House, and what in all Ages he had done for them: There was also a large Chronicle of the famous Acts of former Pilgrims, and how they had signaliz'd themselves in the Service of their Lord. Then they shewed me their Armory,

where

where there was vast Quantities of Armor for Pilgrims as also several Suits of Armor taken by Pilgrims from the Enemy; there was the Armor of *Goliah* of *Gath*, and the Sword with which *David* had cut off his Head, and there was also the Sling and Stones which *David* slew him with. And out of this Armory they furnished me with a Helmet, a Shield and a Breast-plate, and also gave me a Sword, *Ephes.* 6. 14, 15, 16, 17. Being thus accoutred, methought I was very willing to be gone, but they desired me to walk up to the Roof of the House, from whence I might take such a Prospect of the Way I had to go, that it might be of great advantage to me in my Pilgrimage: So I went up with them, and from thence beheld a very pleasant and lovely Country before me, which they told me was the Land of *Immanuel*; and in this Land I saw several Shepherds, from whom they told me I might have Direction, as occasion served: Then I thanked them for all their Kindness, but they told me it was the Kindness of the Lord of the Hill, who had ordered them so to treat Pilgrims. And so, giving me some necessary Refreshment to take by the Way, and a Vial of Balm of *Gilead*, I took my leave and departed.

Having thus taken my leave, I found the Way down the Hill (for I have already told you, that *Grace Hall* stands upon a Hill) I found the Descent from it very dangerous, and tho' I took all the care that I cou'd, I cou'd not avoid slipping twice or thrice, before I cou'd get into the Valley below, which was called the Valley of *Humility*: But I soon recovered my self again. And could not but make this Observation, that it is hard to come down, even from the top of our Graces without stumbling; and that humbling Dispensations are always the Consequents of great Enjoyments, which make us very prone to slip.

I had not gone far in this Valley, but I found I should

should have need enough of all the Armor they had given me at *Graces Hall*: for I saw coming towards me a mighty fierce and ill-look'd Monster, of a monstrous Shape, representing an over-grown Serpent, having Eyes more fierce than any Basiliſque, belching forth Fire and Smoak out of his Mouth at a prodigious rate. At the firſt ſight of him, I was in doubt what to do; and had ſome thoughts of turning back; but better conſidering that the Aſcent up the Hill again would be very difficult; and that if I turned my Back upon him, I ſhould expoſe my ſelf to his Aſſaults the more, having no Armor to ſecure my Back, I reſolved to face him, as being, as I thought, the beſt way I could take to ſecure my ſelf. The Name of this foul Fiend was *Abaddon*, and a bad one he was indeed.

Now I dreamed, that he came up to me, whilſt I ſtood my Ground, and looking upon me with much Scorn and Contempt, he ſaid to me in a lordly manner,

Abad.] *From what Country came you, and whither are you journying?*

Chr.] I was lately an Inhabitant of the City of *Ruine*, in the Kingdom of *Deſtruction*; which being (as I am told) to be ſuddenly over-turned, I have left, and am now bound for the heavenly Country.

Abad.] *I find thou art one of my runagate Subjects, for I am the Lord of the City, and therefore thou ſhalt return back with me. And as to thy hearing it will be over-turn'd, it is nothing but an idle Story to fright Fools.*

Chr.] I was indeed once thy Subject, being held Captive by thee at thy Pleaſure; but I have been reſcu'd from thy Vaſſalage by the Lord of the heavenly Country, and have ſworn Allegiance to him; and therefore I am now none of thy Subject, neither will I obey thy Command any more.

Abad.] *I commend thy Reſolution, thou wilt be the better Subject to me, when thou art rightly informed;*

there-

therefore I will take some Pains with thee; for I am sorry to see thou hast been so deluded: If thou didst but know what a hard Master thou hast chosen, thou wouldst soon quit his Service, and again embrace mine: For thou may'st enjoy more Pleasure in my Service in one Day, than in the Service of him to whom thou art going in thy whole Life: for I indulge my Subjects the use of all the Pleasures that they can desire, whilst he prohibits unto all his Subjects, and denies them the use of any, the first Command he lays upon them being to deny themselves: And yet, hard as this Lesson is, if they obey it not, he curses them; for he has openly declar'd he will by no means clear the Guilty: and canst thou be so foolish, as not to know thou art already such a one? Hast thou not several times broke his Commands since thou hast sworn Allegiance to him? How canst thou then think to escape unpunished? Let me put thee in mind, if thou hast forgot, how thou fainted'st at the Slough of Despondency, and went'st out of thy Way to be eas'd of thy Burden by Law-do; *and how thou sleep'st in the Arbor on the side of* Difficult-hill, *and there lost the Book behind thee, which was given to direct thee in the Way: And canst thou think that he that has declar'd he will by no means clear the Guilty, will past by all these things? Stand then in thy own Light no longer; but leave his Service, and come along with me, and I will receive thee into my Favour again, and give thee whatever my Kingdom can afford.*

Chr. I have heard what thou hast said, and am not ignorant of thy Devices; but in vain is the Snare laid in the sight of the Bird: I confess indeed I have done many things contrary to the Commands of my Lord, which are the Grief and Burden of my Soul: But for all thy Insinuations to the contrary, my Lord has declared himself merciful and gracious, and ready to forgive; and I have found him so: For, blessed be his Name, he has eased me of my Burden, instead of being a hard Master, as thou hast falsly slandered him. Thou boastest of giving thy Subjects Liberty, whilst in

In the mean time they are Servants to Corruption, and Slaves to their own Lusts, which exercise an insupportable Power over 'em. But as to my Lord, he is so far from being a hard Master, that his Service is perfect Freedom. And therefore tempt me no more, for he is my Lord, and him only will I serve.

Abad.] *Well, since I see thou art so obstinate, and fair means won't prevail, I will compel thee by force, for I hate thy Lord, and all that do belong to him. And therefore by the infernal Caverns of the dark Abyss, I swear, I will this moment put a period both to thy Journey and thy Life.*—— He no sooner spoke, but making a step towards me, he flung a flaming Javelin at my Heart. But as fierce as he was, I was upon my guard, and with my Shield bore off the Blow, and so escap'd the Danger: But, alas! I found I had Work enough to do; for he immediately shot several poisoned Arrows at me; and tho' I did all that I could to defend my self, yet I received several Wounds, altho' not any that were mortal. But my Wounds bleeding sore, caus'd me to grow faint, and so made me to retreat a little back: This made *Abaddon* redouble his Fury, thinking then he should certainly conquer me, but lifting up my Heart to God for renewed Strength against him, I took Courage afresh, and manfully resisted him: For I saw it was not enough for me to defend my self, but I must also make use of my Sword to offend my Enemy.

Abaddon being enraged that he had not yet dispatched me, resolved now at once to make an end of me: But as he was a going to fetch his blow, I ran nimbly to him with my Sword, and gave him such a mortal Thrust in his Bowels, that he roared out as one that had receiv'd his Death's Wound; and being thus disabled, he fled from me as fast as he could, crying and roaring at that dreadful rate, that he even made the Valley ring again.

After I had thus put him to flight, I kneeled down and gave thanks unto God, saying, *'Tis by thy help, O Lord,*

that I have trodden down strength; not unto me, not unto me, but unto thy Name be the Glory; for thou hast slain Apollyon, and wounded the Dragon: it was thy Power, O Lord, that quenched the fiery Darts of this wicked One: And therefore I will sing of the Mercies of the Lord for ever; for by him it is that has taught my Hands to War, and my Fingers to fight; and has made mine Enemy to fly before me.

After my Enemy was gone, I sat me down to dress my Wounds, and plucking out a small Viol of the Balm of *Gilead*, I applied part of it to my Wounds, which healed them presently. Then I also eat of those Provisions which they gave me there, and my strength was thereby much renewed: So girding my Sword upon my Thigh, that I might be prepared for all Events, I travelled in the strength of the Lord.

Being now come to the end of the Valley of Humility, I entred into another, much more dismal and uncomfortable, every thing in it looking dark and gloomy; and looking into my Book to see what place this might be, and whether I was right or not, I found it to be the Vally of the Shadow of Death; a dismal place it was, and full of Horror; and I would very willingly have avoided going through it, but could not, because there was no other Way to the heavenly *Jerusalem*, but through the midst of it. So on I went with a Resolution to encounter all Discouragements, and it was well I had so resolved, for I was yet but upon the Borders, when I met with two Persons running as if it were for their Lives, who seeing me going that Way, presently stopped, and said to me, *O Sir, if you love your Life turn back again, for there is but a Step or two between you and certain Death, if you go forward.* *Why*, said I, *what's the matter? Matter!* said they: *Why there's the Valley of the Shadow of Death just before you. We were just at it, and had we stept one Step further we had been past Recovery.* I confess I was a little startled at their Talk, and being willing to be further informed, I said,

Chr.

Chr.] I have heard, that the Way to the Cœlestial City lies through the midst of that Valley, and therefore why should you be thus discouraged, and turn back again?

Travellers] *Why! Because it is a Land that is uninhabited, and that no one passeth through; full of Pits and of thick Darkness,* Jer. 2. 6.

Chr.] This is no more than what I have been told, and which is an Argument to me that I am in the right Way. Therefore I am the more resolved to go forward.

Travel.] *If you are in Love with Death, go on; but as for our parts, the Sight of it has given us enough of it, and therefore we had rather turn back again, than run such Hazards.*

Having said this, they hasted back as fast as they could, and left me to go forward alone. So drawing my Sword, that I might be prepared for all Events, and not surprized unawares, I went forward, saying to my self,

Whilst the Cœlestial City is in sight,
I value not the Terrors of the Night,
Nor shall Death's shady Valley me affright.

If Jesus will but my Conductor be,
Even in the Shades of Death I Light shall see,
And be from all my Foes and Fears set free.

Then I dreamed, that I entred into this Valley, which was both exceeding dark, and very narrow, I mean, that Way that was passable; for on the one side was the dead Sea, into which, if I had fallen, I should have been lost for ever; and on the other side was a great Bog, which though it seemed to be plain Ground, yet if a Man set his Foot upon it, he immediately sinks in, and is ready to be swallowed up thereby: This made King *David* (who was also a Pil-

grim) when he came to this place cry out, *Deliver me out of the Mire, and let me not sink: Let not the Water-flood over flow me; neither let the Deep swallow me up: And let not the Pit shut her Mouth upon me.* So me-thought I was very hard put to it, because of the Darkness, to keep the Narrow Way, and the Danger there was in missing it, made me walk tremblingly. Yet I remembred, that the Lord of the heavenly City had said, *Strait is the Gate, and Narrow is the Way that leads to Life:* Which still made me hope I was in the right Way; and therefore, tho' I heard the Noise of Fiends sometimes speaking to me, and at other times howling, I took no notice of 'em, but still passed on: One of them pretended to be a Pilgrim, and would needs go along with me; but said the Way inclin'd to the left Hand: but I told him there was the Dead Sea, which would quickly put an end to our Pilgrimage, shou'd we take but one step into it: I very much suspected he was no Pilgrim, after he had mention'd turning to the left; and so I told him I fear'd he was some of the Hob-goblings or Satyrs that inhabited that desolate Valley, and that he had no Portion in the Celestial City; and therefore desir'd him to depart from me. Then he began to sing, *Glory in the Highest to the Father:* Upon which I said, Thou shouldst rather say, *Glory to the Father, who has sent his Son Jesus Christ to destroy the Works of the Devil.* Then the Fiend belching forth Fire and Smoak out of his Mouth in a horrible manner, and leaving a great Stink behind him, went away and left me; and I was glad I was so rid of him. But I was no sooner rid of him, but I pass'd by a Cave with dead Mens Skulls at the Mouth of it, which I perceiv'd by a small glimmering of Light before me, which was of great use to me in discovering the Snares that the Evil One had laid in the Way to cause me to stumble; and surely had it not been for this little Light, I had been insnared by them: And I found, that as I went farther and

far-

farther, the Light encreased more and more; which put me in mind of what I had read in my Book, That *the Path of the Just is as the shining Light, which shineth more and more unto the perfect Day.* This made me lift up my Heart with thankfulness unto him, who had thus *turned the Shadow of Death into the Morning*, Amos 5. 8. But, O how glad was I to see the Morning-light, and yet with what fear and trembling did I behold the great and dreadful Dangers I had escaped, tho' I saw 'em not; for, so terrible did they appear, that had I seen them before I had pass'd them, they would have even made my Heart to faint. But I was very sensible I could not have escap'd them but by his gracious Conduct, to whom the Darkness and the Light are both alike. And therefore I could not but sing this Song of Praise to my Deliverer:

WHat wonderous Grace have I obtain'd
To be deliver'd so?
Who else must always have remain'd
A Prey unto my Foe.

That Foe that spread his Snares and Gins
To cause my Feet to fall;
But JESUS, *He who saves from Sin,*
Has rescu'd me from all.

Not unto me, Lord, not to me,
But to thy Name be Praise;
For 'twas the Strength I had from thee,
That kept me in thy Ways.

Then methought I went forward on my Journey, travelling with a glad Heart; and, being come to the top of a little Hill, I saw one going before me, who, by the Livery he wore, I thought was one that belonged to the Lord of the heavenly City: This made me put forward, and mend my pace, that I might overtake

him; and, when I was come within hearing, as I supposed, I called to him, and desired him to stay for me, and I would go along with him; but without either speaking or looking back, he kept on his Way; which I seeing, and taking it unkindly, resolved to be even with him, and thereupon set a running, and, by that means got before him; and was resolved so to continue: But by making over-much haste, I got such a Fall, that I could not rise, until my Fellow-Pilgrim coming up to me, lent me his Hand; and then, looking wistly upon him, I knew him to be my old Neighbour *Fidelius*, who had also lived in the City of *Ruine* from whence I came: and thereupon, embracing of him, I said,

Chr.] My good Neighbour *Fidelius*, I am very glad to see you here: I hope I shall have a Companion in my Journey, which will render it much more comfortable to me. But why would not you stop, nor look back, when I called to you?

Fidel.] My dear Friend and Neighbour *Christianus*, I rejoyce to find you one of *Zion*'s Pilgrims; (for thither I doubt not you are a going) and, to tell you the Truth, I heard you were gone this Way before I came out of the City of *Ruine*; and expected you to have been further before me: And as for my not looking back, nor staying, I have been so often endeavoured to be diverted, that I was resolved, whilst my Way was good, to make the best on't; besides, I remembred *Lot*'s Wife, what became of her for looking back: And I am told, that the Lord of the Hill has laid it down as a Law, that if any Man look back, he is unfit for his Kingdom, *Luke* 9. 62. Nor is it my dear *Christianus*, any Hindrance to you, but has rather occasion'd your mending your Pace to overtake me.

Chr.] I am very well satisfy'd, my dear Brother, for so I will henceforth call you. But, my *Fidelius*, I have two things to ask you; one is, That since you came out of the City of *Ruine* after me, how came

you

you hither before me, and I not ſee you all the Way? And the other is, What was the general Report in the City of *Ruine* concerning me, after I was gone, and how came you thus to follow me?

Fidel.] As to the firſt of your Queſtions, How I came here before you, that ſet out after you, and that without ſeeing you, I believe you can better inform me; this I am ſure of, I came the direct Way, without turning or ſtaying; and therefore you muſt either have turned aſide, or ſtayed by the Way, or elſe I ſhould have ſeen you.

Chr.] I muſt confeſs indeed, I turned aſide to viſit Mr. *Law-do*, that he might eaſe me of the Burden which then I had; but that was ſo ſoon after I had ſet out, that I cannot think you paſt by me then; I rather believe it was whilſt I ſtaid at *Graces-Hall*; for I now remember when I came out thence, the Porter told me he had ſeen a Pilgrim lately paſs by.

Fidel.] I believe you judge right in this matter; for I ſaw a Porter ſtanding at the Gate when I paſſed by: But now as to your t'other Queſtion, What was the general Report concerning you? You may eaſily gueſs at that by the coming back of your Neighbour *Eaſie*, who had gone part of the Way with you, as himſelf reported, but had returned back again by reaſon of the badneſs of the Way: For both he and the whole City ſpoke deridingly of you, and called you ſelf-willed Mad-man; and yet they blamed *Eaſie* for returning back, and leaving you, and called him faint-hearted Fool, and a Turn coat, being derided and hated by all; and this I think very obſervable, That thoſe that hate you for going on, do notwithſtanding that, hate him for coming back. So that he is now leſs reſpected amongſt his Neighbours than he was before; being hated by all the City. And as to your ſelf, ſome ſaid, You were an Enthuſiaſt, and Hair-brain'd, and Whimſical; others, that they ſhou'd ſee you come back in a little time, as *Eaſie* had done;

and others, that were more sober, commended you, and wished themselves with you; and had certainly followed you, had it not been for Mr. *Love-the-World*, who perswaded them to tarry, telling them all would be well. As to my self, I was terrified with the continual Apprehensions I had that the City would be destroyed by Fire from Heaven, that I could have no Peace in my Mind till I came away. I would fain have perswaded your Wife and Children to have come along with me, but they on the contrary were as earnest with me to stay there; which when I refused, your Wife said, She was sure that since it was so, she and I should never be happy in one place; for she saw I was for going away, but she was resolved to continue there, let the Issue be what it would. I told her I was sorry she was so obstinate, but yet I hop'd we might both be happy in the Cœlestial City together: she then ask'd me how that could be? I told her, It was not impossible but that he that had caus'd me to undertake this Pilgrimage in the Sixth Hour, might cause her to undertake it in the Eleventh. And having said so, I left her to consider of what I had said; being perswaded in my self, that in due time she may be perswaded to leave that City, by him who delivereth from Wrath to come.

Chr.] God grant it may be so; I rejoyce methinks in the Hope thereof. And I should count it an exceeding Happiness to meet my poor Wife and Children in the Cœlestial City. And I am sure I seldom pray, but I desire that God would awaken them, and open their Eyes, that they may see the Destruction which is like to befal that City, that so they may fly for Refuge to the heavenly *Jerusalem*.—But I pray tell me, what Adventures did you meet with in the way, as you came? For I am sure you could not come so far, but you must have met with several.

Fidel.] Why I met with several, and many Offers I had to have turn'd out of the Way: The first I met with

was

was the Lady *Lustful*, dreſt up in all the gayiſh Attire that might be, with ſeveral ſorts of Perfumes and Eſſences; and ſhe told me many fair Stories of the Love ſhe had for me, and how ſhe made all things ready for my Entertainment, if I wou'd but go along with her; promiſing me all the Delight that my own Heart could deſire; and indeed ſhe was ſo importunate, that I had much ado to eſcape her. But I remembred I had heretofore had an Account of her, *and that*, for all her fair Speeches, *her Steps take hold of Hell, and leads down to the Chambers of Death*, and therefore I turned away from her.

Chr.] It was very well you did, for ſhe is a very pernicious and dangerous Woman; and by her Wiles, hath caſt down many wounded, yea, many ſtrong Men have been ſlain by her, *Prov.* 7. 26.——But who elſe did you meet with?

Fidel.] As I went on further, I met with one that would fain have hired me for his Servant; I asked him what his Name was, and where he dwelt: He told me his Name was *Old-man*, and that he dwelt in the Town of *Fraud*. I then deſir'd to know what ſhould be my Work, and what my Wages? He told me my Buſineſs ſhould be to wait upon a Daughter of his, called *Pleaſure*; and that I ſhould lodge with her in the Palace of *Worldly-delight*; and that, if I would marry her, he would make me his Heir. I was very inclinable to accept of this Offer; but I had a mind to know what Settlement he could make of this Eſtate, and how he came by it: Then he told me his Daughter *Pleaſure* was the Off-ſpring of *Sin*, by the Mother's ſide, and by her came the Inheritance, which was both a good Title and a laſting Eſtate. But then I remembred that I had read in an old Record, *That the Pleaſures of Sin are but for a Seaſon*; and beſides, I look'd upon him to be a deceitful Man, and that he would give me other Wages, for I had heard, *That*

the Wages of Sin is Death, Rom. 6. 23. And so I told him I didn't like his Terms, and would have nothing to do with him: Upon which he gave me reviling Language, and so I left him.

Chr.] As for *Old-man*, I know him very well, he was formerly one of our Town, and one of the ancienteſt Inhabitants there; had you gone to live with him, you had been utterly undone, for there is not a worſer Family in the World; the *Luſt of the Fleſh*, the *Luſt of the Eyes*, and the *Pride of Life*, are all his near Relations, and have done more Miſchief in our Town than any Family beſide. And therefore I am very glad you left them. But did you meet with none elſe?

Fidel.] Yes, I met with ſeveral others, but the moſt ſhameleſs of all, was one *Shameful*, who was ſo ſhamefully impudent, that I ſcarce knew what to ſay to him: for he diſparag'd Religion at the greateſt rate imaginable; told me, 'twas a piciful whining Thing, below a Man of Honour to profeſs it. Nor was it of any Value with thoſe that were Men of Senſe and Wiſdom; nor any thing to be got by it; for the Profeſſors of it were generally poor ſneaking Fellows, that extoll'd Poverty becauſe they knew not how to be rich; and that valu'd themſelves upon they knew not what, which lay they knew not where, and which they were to enjoy they knew not when: But are frighted with Bugbears and Mormo's, like Children whom we make afraid with Stories of Raw-head and Bloody-bones: And therefore (ſays he) they are call'd by one of the moſt celebrated Poets of this Age,

A ſort of ſimple Animals, that fear
To be they know not what, they know not where.

In brief, ſaid he, Is it not a ſhameful thing to ſee a Man ſit ſighing and ſobbing under a Sermon, for he know

knows not what himself? Will not a generous Perſon be aſham'd to aſk his Neighbour Forgiveneſs for every petty Injury he has done him? And is it not a Shame to make Reſtitution for what I have wrongfully taken away? Does not the common Proverb ſay, *It is a Shame to ſteal, but a worſe Shame to bring back?* with many other things of the like nature.

Chri.] And pray what Anſwer did you make him to all this?

Fidel.] I told him whatever Opinion he had of things, yet Wiſdom was juſtified of her Children: And thoſe that he thus upbraided as pitiful Fellows, were ſuch as ſhould inherit Glory, when Shame ſhould be the Promotion of Fools, even of ſuch Fools as he, who made a Mock of Sin. And as to thoſe whom he call'd Men of Senſe, and Honour, and Wiſdom, it was no Wonder that but few of them profeſs'd Religion, becauſe the Lord of the Country whither I was going, had choſen the fooliſh things of the World to confound the wiſe, and the weak things of the World to confound the mighty, and the baſe and deſpiſed things of the World to bring to nought things that are honourable: I alſo told him it was no matter what he ſaid, or what the World ſaid, ſo long as I took care to obſerve what God ſaid; for that which is highly eſteemed among Men, is Abomination in the ſight of God, *Luke* 16. 15. And therefore, ſaid I, thou impudent ſhameleſs *Shameful*, get thee gone, and trouble me no more, for I will not be aſhamed of the Ways of God, nor of the Goſpel of Chriſt, for it is the Power of God unto Salvation; and ſo, at laſt, I got rid of him. —— And theſe, my dear *Chriſtian*, are the moſt conſiderable Encounters I met withal in my Way hither.

Then I thanked him for the Recital he had made of them to me; and, at his Deſire, I alſo gave him an Account of what I met with, as I have before related.

Hitherto

After this, methought I saw in my Dream, that as I went on with *Fidelius*, he espied a Man going along the same Way with us, and taking him likewise to be a Pilgrim, *Fidelius* addressed himself to him, and asked him whither he was travelling? who answer'd him to the heavenly City. *Fidelius* told him he should be very glad of his Company, and entered into discourse with him; but he was so fluent of his Tongue, that *Fidelius* knew not what to say to him, and yet he seem'd to talk pertinently likewise; so that *Fidelius* was much taken with him, and told me we he had met with an excellent Companion: at which, drawing nearer to him, I told *Fidelius* I knew him very well, and knew also that he was mistaken in him, for he was not the Man he took him for: And then further informed him, that his Name was *Loquacity*, and that he was an Inhabitant of our City, and lived in *Tittle-tattle-street*: At this *Fidelius* seemed to be troubled, and told me he did not appear to be such a one to him. And said,

Fidel.] Pray Brother tell me, are you in jest or earnest? For to me he appears to be a zealous Man, and full of that which is good, and one that can express himself very well,

Chr.] As to what I have said, it has been serious, and I know it to be truth: He is indeed so full of Words that he is able to deceive any Man: His Tongue is very well hung, and he knows it: His Talent lies in Words, and he has Notions of many good Things; but is utterly a Stranger to the Power of them. And therefore whatever he may discourse of Religion, yet he Practices nothing of it. And when he gets into an Ale-house, and is almost drunk, then is he most forward to discourse of Religion. And this I speak not out of Ill-will, (for I should rejoyce if it was otherways with him) but because the truth of the Matter is what I tell you.

Fidel.

Fidel.] Brother *Christianus*, I do believe you; but how shall we do to be rid of him? for since he is such a one, I am already weary of his Company.

Chr.] Go to him again, and press but upon him the Practical Part of Religion, and he will quickly be weary of you.

Then I saw further in my Dream, that *Fidelius* went to *Loquacity*, who was so full of Words, that he would scarcely let *Fidelius* speak at all; but when he had an opportunity to put in, he spoke to him so much to the purpose, and told him his own so closely, that *Loquacity* was affronted at it, and told *Fidelius* he perceiv'd he was a peevish censorious Fellow; and so in a sort of Heat departed from him, and went away: And then *Fidelius* came to me, and told me he had found it as I said. Well said I, since we are so fairly rid of him, I will, to divert you, give his Character in Verse:

Loquacity (*I speak it not to flatter*)
Is one of many Words, but little Matter;
His Tongue will run of Gospel and of Law,
Yet understands no more than a Jack-Daw:
He'll talk of Heaven, and of Hell's dark Abyss;
There is no Subject comes to him amiss:
But if you once come to the Practick Part,
Alas! the Man has Words, but wants a Heart!
His Tongue has made him to himself a Stranger,
And he's undone, yet knows not his own Danger:
To Practice what he speaks, is what he needs;
For he's a Man of Words, but not of Deeds.

Having thus parted with *Loquacity*, I saw in my Dream, that *Fidelius*, looking back, saw one coming after us, and asked me, if I knew who it was? Upon which, looking more wishfully, I perceived it to be Mr. *Gospel*, who first directed me to the Strait Gate, in order to be eased of my Burden; and as he came nearer,

Fide-

Fidelius knew him likewise, to whom he had given the same Directions: Being come up to us, he kindly saluted us, asking of our Welfare, and what we had met with since we parted from him; of which, having given him a full Account, he told us he was glad of the Grace that was given us, whereby we had not only met with, but also overcome those Difficulties that opposed us in our Passage hitherto: And then exhorted us to persevere to the End of our Pilgrimage, that so we might not lose our Crowns; it being only those that did endure to the End that should be saved. Telling us also, that we were not yet past all Danger; but that there was greater Sufferings still attended us; and that as soon as we were at the End of the Wilderness wherein we now were, we should come to a very populous Town, where we should meet with great Opposition; for the Inhabitants thereof were great Enemies to all those Pilgrims that travelled towards the cœlestial City; and that it was very probable, that one of us should lose our Lives there; which yet would be for his Advantage whose Lot it was. And so, exhorting of us to fear nothing, but to quit our selves like Men that loved not our Lives to the Death, and praying for us, that the God of all Grace would strengthen us to bear what he should call us to suffer, he gave each of us a Kiss of Peace, and so departed.

As soon as our dear Friend had left us, we discoursed with each other about what he had said, and seeing it was the Will of God, as far as we could guess, by what had been said to us, that Bonds and Afflictions were like to be our Portion, we kneeled down and prayed, that our Souls might be resigned up to the Will of God, to do, or to suffer what best pleased him; and so strengthen us by his Grace, that we might not be weary nor faint in our Minds, whatever should befal us.

Then methought I saw in my Dream, that we were come in view of a very great Town, adorned with many

many curious Spires, and glittering Towers; the Noise of which, even at that Distance from us, was so great, that it seemed to us like the Confusion of *Babel*. The Name of this Town, or City rather, was called *Mundus*, at which there was a very great Mart or Fair, but the chief things that were sold thereat, being vain and foolish Toys, has occasion'd it to be call'd by many *Vanity-fair*, a Name not improper, because there is nothing but Vanity to be found there; and yet it is a Mart of great Eminency, having been erected there near five thousand Years ago, and is upheld and supported by several great Lords, who challenge the sole Propriety therein; of which the Lord *Lucifer* is the chief: This *Lucifer* once had an eminent Station in the heavenly Region, being made one of the Sons of the Morning, and array'd in Robes of a transluscent Splendor; but being lifted up with Pride, because of his high Station, he refused to pay Homage to the Son of the Blessed, who is Lord both of Angels and Men; for which Pride and Rebellion of his, he was cast down to the infernal Abyss; and banish'd for ever from those Realms of Light, with all those whom he had seduced to his part; amongst whom are *Abaddon*, *Apollyon*, *Beelzebub*, and *Legion*, who are all Spirits of great Power, and consequently of great Rage and Malice, both against the Lord of the heavenly Country, and all those Pilgrims that are travelling thither, which was the first occasion of setting up of *Vanity-fair* in the City of *Mundus*; for the Way to the heavenly Country lying through the midst of that City, they set up this Mart there, that so, by exposing their vain and foolish Toys to Pilgrims, as they pass along, they may divert them from pursuing their Journey to the coelestial City, thro' which they must of necessity pass in their Way thither; for even the Son of the Blessed, the Lord of the Hill whither we are going, went through the City of *Mundus*, in his Passage thither, in the time of their Fair also; and so impudent was *Lucifer*, the chief

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Lord

Lord of this Mart, that he even tempted him to buy of his falſe Wares; nay, he proffered alſo to make him Lord of the whole Mart, and give him the Dominion of the City of *Mundus* into the Bargain, if he wou'd but once pay him Homage for it: But that bleſſed Prince rejected his Offer with Scorn and Indignation, and refuſed to lay out the leaſt Mite in this Mart of Vanity.

The Wares that are expoſed to ſale here, are all ſorts of Toys and Vanities whatever, ſuited to the Reliſh of Carnal Man, and ſuch as are moſt apt to hinder Pilgrims from going to a better Country: For thoſe that covet Riches, here are Houſes and Lands, Silver, Gold, Pearls, and Precious Stones: To thoſe that are ambitious of Honours, there are Tittles, High Places, Crowns and Kingdoms; and to thoſe that are taken with Pleaſures, there are Delights of all ſorts, Wine, Women, and all ſorts of Delicacies: All ſorts of Luſts may be here gratified, but not ſatisfied; for Luſt is an inſatiate thing. And theſe are ſo diſpoſed of in all parts of the City, that each knows where to go to gratifie that ſenſual Appetite to which he is moſt indulgent.

It was in the chief time of this Mart, that we entered into the City of *Mundus*; when the People came flocking about us, as if we had been ſome of the Sights that was there to be expoſed; and the reaſon hereof was, becauſe the Garments we had on, being ſuch as were given us in our Pilgrimage by the Servants of the Lord of the heavenly *Canaan*, were quite of another Make than thoſe that were worn by the Citizens of *Mundus*: Alſo when we were queſtioned by them from whence we came, and whither we were going; we anſwer'd them in the Language of *Canaan*, which they underſtand not. And when they importun'd us to buy of their Wares, and told us how brave and rich they were, we told them we were not for Painted Toys, but for the True Riches. Some of them urging

us to tarry there, and settle in their City, *Fidelius* answer'd them, *We seek a better Country, that is, a Heavenly.* At which they seem'd very much offended, and complain'd to their chief Lords, that we disparag'd their Country. And some said they believ'd our Intent was to raise a Rebellion, and to withdraw the Subjects from their natural Leige Lord: And this being spread abroad amongst them, they were all in such an Uproar, that nothing cou'd be heard for some Hours together, hawling us up and down as if they would have pulled us in Peices: And the Magistrate sending to examine into the Cause of this Uproar, we were presently brought before him as the Occasion of it, and being exmined what we had done to put the City in this time of their Fair into such an Uproar, and making such a Riot amongst them? I pleaded our Innocence, and that we had done no Evil, were travelling through their Town without molesting any one; and that the Riot was made by themselves, and not by us, for had they let us alone, we had been now out of their City. Then the Magistrate asked us what we were; I told him we were Pilgrims going to the Cœlestial City. That, said the Magistrate, is the Pretence of all disaffected Persons, and is no sufficient Answer: Will you take the Oath of Allegiance to our Lord *Lucifer*, by which we shall know, said he, whether you be true Men: And accordingly we shall let you go about your Business. To this I answer'd, we were the Subjects of another Lord, to whom we had already sworn Allegiance, and therefore could not swear to another. He then ask'd to whom it was that we had sworn Allegiance? I told him it was to the Prince of the Cœlestial City. O, said the Magistrate, he is the greatest Enemy that our Lord *Lucifer* has; and therefore I cannot discharge you without being an Enemy to him: And thereupon order'd us to be put into the Cage and set in the Stocks there, where we were exposed

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to all the Affronts and Indignities of the Rabble, who called us by all the villanous Names they could think of, loading us both with Reproaches and Dirt, which we underwent not only with Patience but with Joy: As a Testimony whereof we sung the following Hymn, while some of the more sober Sort, who commiserated our Sufferings, heard us with great Attention:

TO thee, O Lord, our Voice we'll raise,
Thy Praises ne'r shall cease:
For O how pleasant are thy Ways!
And all thy Paths are Peace!

What Honour unto us is done,
To suffer thus for thee?
There's none that from the Cross wou'd run,
If they the Crown cou'd see:

Thou art our King, O thou most High;
And this the World shall know,
For we'll proud Lucifer defie,
Whate're we undergo.

'Tis not a Prison, nor the Stocks,
Shall make us fear to fly;
We value not their slandrous Mocks;
At most we can but die.

Therefore, O Lord, in Deed and Word,
All Praise to thee we render;
Thy Saints that dye, are in thine Eye
Most precious, dear and tender.

After we had done singing, the Multitude that were gathered together about us, were divided in their Opinions of us, for there were some that said we were good Men; but the Generality said we deceived the People. And the Contest grew so hot between 'em, that

that from Words they went to Blows, which was imputed to us, and charged as our Fault, tho' we there sat quietly in the Stocks; or if we said any thing, it was to perswade them to be at Peace; and not to lay out their Money, as they did, for things that would not profit, but to look after a better and a more enduring Substance, which was only to be had in the cœlestial City. Which Words being carried by some that heard us, to *Lucifer* the chief Lord of the City, he sent Word to the Judge, whose Name was *Hate-Grace*, that we should be brought before him, and if we refused to swear Allegiance to him, that there we should be tried as Traytors, for that he was informed we came from the City of *Ruine*, which was under his Principality, and yet (as he was informed) we had fallen off from him, and sworn Allegiance to the Lord of the cœlestial City, which was his mortal Enemy.

The next Morning we were again carried before the Judge, who demanding first of *Fidelius*, whether he would yet swear Allegiance to the Lord *Lucifer*, who was his lawful Prince? *Fidelius* answered, That he denied *Lucifer* to be his lawful Prince, and that he utterly defied him as a Rebel and Traytor to the Lord of the cœlestial City, to which *Fidelius* said he had sworn Allegiance, and he ow'd none to any one else, nor none would he pay. — Then the Judge asked me the same Question, and I told him I was of the same Mind with my Brother that had spoke before. At this the Judge stamp'd and star'd like a mad Man, calling us all the reproachful Names he could think on, and told us we should be try'd for high Treason the next Day, and he would take care we should be punished accordingly. And so we were remanded back again to Prison.

That Night *Fidelius* and I discourſed together of what our dear Friend Mr. *Gospel* had warned us of some Days before; and being satisfied that one of us at least

least should glorifie God by Dying for his Truth, we begged of God to fit us for Suffering, and strengthen us chearfully to undergo what should be inflicted upon us.

The Morning being come, *Fidelius* and my self were carried to the Publick Place of Judicature; and after a little time *Fidelius* was brought upon his Tryal before the Judge, whose Name as I have already told was *Hate-Grace*, a wicked Fellow, and one from whom we cou'd expect but little Justice: Nor were the Jury any better, whose Names were Mr. *Hate-good*, Mr. *Love-sin*, Mr. *Do-evil*, Mr. *Envy-good*, Mr. *Ill-will*, Mr. *Evil-heart*, Mr. *Thorow-bad*, Mr. *Hate-saint*, Mr. *Bad-enough*, Mr. *Never-be-good*, Mr. *Love-evil*, and Mr. *Stark-nought*; who being sworn, the Indictment that was drawn up against him, was this:

Thou art here Indicted by the Name of *Fidelius*, late of the City of *Ruine*, in the Country of *Destruction*, for that thou art a false Traytor to our Soveraign Lord, Prince *Lucifer*, having nothing but Treason and Rebellion before thine Eyes, didst withdraw thy self from thy Allegiance to thy said Soveraign Lord, and swearest Allegiance to another Prince, Enemy to our said Soveraign Lord *Lucifer*; and to the end that thou mightest raise Rebellion, didst wickedly and traiterously repair to the City of *Mundus*, and there, by raising Broils and Tumults, didst endeavour to withdraw the Citizens of the said City in this publick time of the Fair, from their Allegiance to their Soveraign Lord; and hast disparaged the Wares sold in the said Fair, as if they were false and counterfeit, advising them in thy canting Language, to seek after true Riches, with many other Words; by which thou didst endeavour to raise Rebellion in the City of *Mundus*, contrary to the Peace of our Soveraign Lord the King, and against his Crown and Dignity, which thou hast also publickly defied.

The Indictment being thus read, the Clerk of the Crown said, How sayest thou, *Fidelius*, art thou guilty or not guilty?

Fidelius.] I am not guilty of having done any Evil in this Place.

Judge.] Thou art a Traytor and a Villian, and we shall prove the Indictment upon thee.

Fidelius.] It is time enough to call me so when it is proved; but you shew what Justice I am like to expect from you, when you thus condemn me before-hand. But that disturbs not me, I know the worst that you can do unto me.

Judge.] Call the Witnesses: I'll hear him prate no longer.

Clerk of the Town.] Mr. *Envy*, Mr. *Make-bate*, Mr. *Cury-favour*; come in and answer to your Names, and save your Issues.

Witnesses.] Here we are.

Judge.] Let them be sworn. Which being done, the Judge said, Come, Mr. *Envy*, your are an honest Gentleman, and a loyal Subject, pray inform the Jury what you know of the Prisoner at the Bar.

Envy.] My Lord, I know he was an Inhabitant in the City of *Ruine*, to which also I belong my self, and I know he was a very turbulent Man there; he wou'd hardly let any of his Neighbours be at quiet, but would be always telling of them, that Vengeance in a little time wou'd follow them; and that the City wou'd be destroyed by Fire from Heaven; and wou'd be continually urging them to go away, telling them there was no Safety but in the the Coelestial City; and that he intended to go thither himself in a little time, and he design'd to carry as many of his Neighbours and Friends as he could along with him.

Judge.] Look you there; what can be more clear? He must be *making Parties*, and for *carrying all he cou'd along with him*——and then tells them, *there was no Safety but in the Coelestial City!* Remember that, Gentlemen of the Jury. I told you, Sirrah, I shou'd find you a Villain.

Envy.]

Envy] Nay, my Lord, I can say more than this. He has said that he defy'd the Lord *Lucifer*; and that he ow'd him no Allegiance, nor wou'd never pay him any: for that he was no more than a Rebel against the King of the heavenly Country.

Judge] Ay, marry Sir! Here's a Villain in Grain! I thought I should find you out, Sirrah. —— Well, Mr. *Envy*, what have you to say more?

Envy] I have nothing more to say, my Lord, but that he has always treated my Lord *Lucifer* in such a manner; and as he has said, that all his Followers will be destroy'd, except they repent, and go to the coelestial City. This is all that I can say, my Lord.

Judge] Very well! This is a pure Rogue, upon my Word! I'll talk with you, Sirrah, by and by. — Call Mr. *Make-bate*, —— Who appear'd. To whom the Judge said, Come Mr. *Make-bate*, pray tell the Jury what you can say against the Prisoner at the Bar?

Make-bate] My Lord, I can justifie all that Mr. *Envy* has said before to be true. And as to his Carriage since he came into this City, it has been notorious to all, for he and his Companion has set the whole City into an Uproar, going about and perswading the People to buy nothing in the Fair, but to lay out their Mony in the cœlestial City, where they may buy both better Goods and better Pennyworths: All which I here depose upon Oath, I heard them say my self. This is all I can say.

Judge] You have said enough, Mr. *Make-bate*, and have spoken like an honest Man. —— Then addressing himself to *Fidelius*, he said, Now Sirrah, I may very well call you a Villain and a Traytor, as you are. For there's enough sworn against you already, to do your Business.

Fidelius] You ought not yet to condemn me, till you hear what Defence I can make for my self: For he that judgeth a Matter before he heareth it, it is Folly and Shame unto him.

Judge]

Judge] Thou Villain! Dost thou go to teach me my Duty? And then call me Fool to my Face, thou shalt find I know what I have to do. —— But hold, I think we have another Witness yet to call. Pray, Mr. *Curry-favour*, speak your Knowledge about the Prisoner at the Bar.

Curry-favour] My Lord, with Submission, I must say, I am very sorry to see my old Neighbour *Fidelius* in this place; tho' it is no more than what I always thought he wou'd come to: My Lord, he was my near Neighbour in the City of *Ruine*, where I now live, tho' I came hither to lay out some Money at this Fair, as I us'd to do every Year, which is the occasion of my being here now. My Lord, when I first knew him I thought him to be a very honest Man, for his Carriage was very civil amongst us, which made me desire to be acquainted with him. But after I had been some time acquainted with him, and he began to discourse freely with me, I found he was a very pestilent Fellow: For he was very earnest with me to forsake my Habitation, and Wife, and Children, and all that I had, and go with him to the cœlestial City: And to move me thereto, my Lord, he told me the Wrath of God hung over the City where I was, and in a little time it would be pour'd down upon it by Fire from Heaven, which would consume all the Inhabitants that tarried in it. To this, my Lord, I told him that it had been an ancient City, and had a long time been the Principality of the Lord *Lucifer*, and next to the City of *Mundus* was the chief City; and that I doubted not but the Lord *Lucifer* would take care to prevent any Danger that threaten'd it.

Judge] There's no doubt of it: You spoke like an honest Man, and a Loyal Subject, Mr. *Curry-favour*: Pray go on.

Curry-fav.] My Lord, to this he answer'd me, That as to *Lucifer*, he was an Arch-rebel to the King of the Cœlestial Country, and could not save himself, but

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in a little time, he shall be taken and thrown into a bottomless Pit burning with Fire and Brimstone, from whence he shall never get out. There is no hope for him, said he; but as for you, if you will repent of your Sins, and forsake your present Habitation, and swear Allegiance to the Prince of the coelestial City, you may yet do well enough. And, my Lord, when I saw him t'other Day in the *Fair*, he told me the same again. And would fain have perswaded me to have sworn Allegiance to King JESUS, without which he told me it was impossible I should be saved. And, my Lord, to my certain knowledge he has hinder'd several Persons from laying out their Money at this Fair, and has inveigled them to go along with him to the coelestial City.

Judge.] I believe I shall spoil his Journey, and so I will theirs too, if I can light on them. Well, Sirrah, you have heard what the Evidence say against you. The Evidence is so full, there is no need to trouble the Jury any further; but because you shan't complain of hard Dealing, you have Liberty to make the best Defence you can. Then I saw in my Dream that *Fidelius* stood up to make his Defence, and spake thus:

Fidel.] Altho' I know very well that my Death is determin'd, let me say what I will, yet I have somewhat to say on God's behalf; whether you will believe what I speak or not. As to my being a turbulent Man, it is altogether false, for I was always a quiet and peaceable Man amongst my Neighbours, and so accounted by them, as *Curry-favour*, one of the Witnesses, as bad as he is, has been forced to confess. And as to the Discourse I had with him, which is the great thing charged upon me, it was only to forsake his sinful Ways, and to leave the City of *Ruin*, (over which I do here affirm, whether you will believe it or no, the Judgement of God doth hang, and will shortly be poured down) and fly for Refuge to the coelestial City, where he might have been safe; and he will

will one day wish that he had took my Counsel; but it will be then too late: And that I should tell him that *Lucifer* was an Arch-Rebel against the Prince of the Cœlestial City, is what is very true: And I do here openly bid Defiance to him, and all such as own his Authority. I do indeed pitty poor ignorant Souls that are led away and deluded by him, as knowing it will be to their everlasting Ruine: And I always did, and still do think it my Duty to warn them of their Danger, that so they may fly for Refuge unto JESUS who only can deliver them from the Wrath to come. And as to my making any Disturbance in this City of *Mundus*, it is altogether false, as many Persons therein can testifie, for I was going quietly thorow it with my Brother *Christianus*, till the People came flocking about us, and would have had us bought of their Trifles and vain Baubles, which we had no occasion for, and therefore refused; telling them we were looking for a better and a more enduring Substance, and exhorting them to do the like: And when some of them would have had us stay, and settle among them, we told them no, we were seeking a better Country, that is, an heavenly; and would have been glad to have had them gone along with us likewise. And if our Words were mis-interpreted by any Sons of *Belial* to another Sense than we intended them, it was their Faults, and not ours. As to the Judge, he has express'd much Bitterness against me, with many taunting and reviling Expressions; nor did I expect other, for he is like his Name, a Hater of Grace and all Goodness; but tho' he sits there to judge me now, yet the Day is coming when the Lord of the heavenly Country shall take unto himself his great Power and shall reign, and then shall the usurped Dominion of *Lucifer* be taken from him, and both he, and this unjust Judge, and all his Adherents, shall be brought before his righteous Tribunal, and judged according to what they have done, where-

fore let my Counsel be acceptable to every one of you and that is, That you would break off your Sins by Righteousness, and your Iniquities by shewing Mercy to the Poor, and it may be a lengthening out of your Tranquility: For my own part, my Life is not dear to me, but I am ready to be freely offered up, to seal with my Blood the Truth of what I now deliver, *viz.* That there is no other Name under Heaven by which you can be saved, but by the Name of JESUS who is the Prince of the Cœlestial City. But let those who shed my Blood for this Testimony, have a care how they bring the guilt of innocent Blood upon their own Heads. And now there is only one thing more I have to say, and that is, That it is not enough to profess to be the Subjects of JESUS, without doing his Will; for he is the Author of eternal Salvation only to them that obey him.

As soon as *Fidelius* had made an end of speaking, several Persons in the Court that wish'd well to his Cause, gave a great Shout: as being pleased with his Courage and Boldness: But this very much inraged the Judge, who after Silence commanded, thus began:

Judge.] No wonder that the Prisoner has shewn so much Impudence in his Defence; it seems he has a Party in the Court that Countenances him, by the Shout they gave: But I do assure them, he shall fare never the better for that. Gentlemen of the Jury, you have heard the Cause, both what Evidence the Witnesses gave, and what Defence the Prisoner has made; if we had no Witnesses at all against him, yet what he has said in his Defence had been sufficient to condemn him; for certainly never did any Man justifie his Crime with greater Impudence than the Prisoner has done: Has he not publickly defied our Lord *Lucifer* and all his Adherents in the open Court? What need is there of any further Evidence? And since he has taken upon him to reflect upon me in

particular, as if he could expect no Justice from me, he shall find himself mistaken; for, Gentlemen, my Request to you is, to do him Justice; and that I am sure you won't do, unless you find him guilty: I'll leave the Matter to you, Gentlemen, and shall only say to you, That he's as great a Villian as ever came before me, and I hope you will deal with him accordingly.

Then the Judge desiring the Jury to withdraw, the Fore-man told him there was no need of withdrawing, for they were already agreed of their Verdict; and thereupon being call'd, and ask'd what their Verdict was, the Fore-man answered, Guilty; and so they said all.

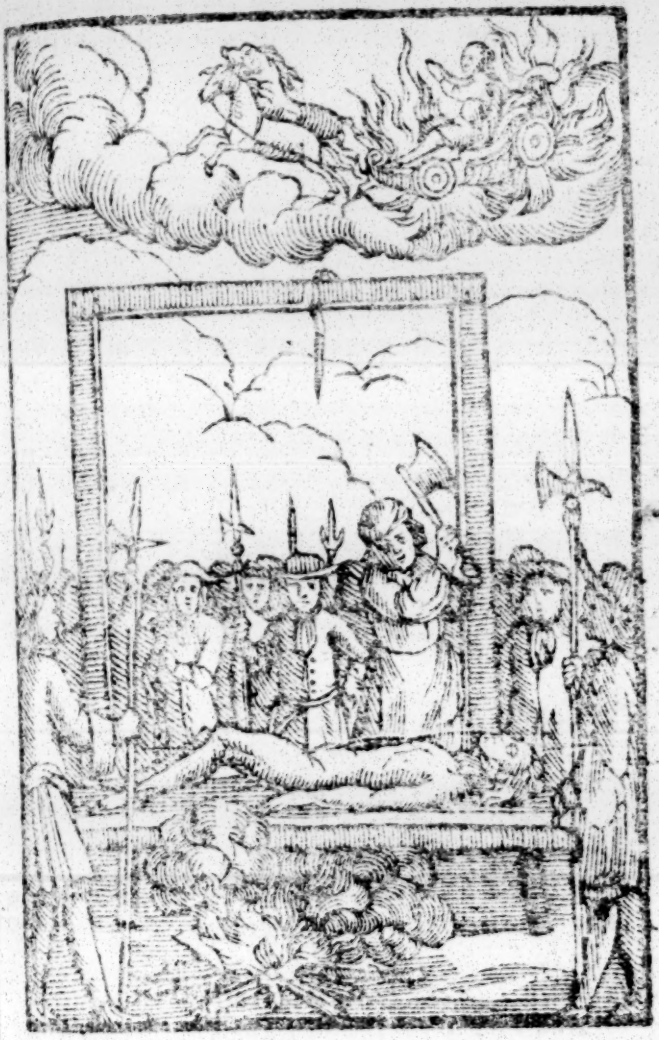
Then the Judge, after having given the Prisoner many opprobrious Taunts and reproachful Names, pronounced Sentance against him, That he should be drawn, hanged, and quartered, and his Bowels burnt first, afterward his whole Body also consumed to Ashes. Then *Fidelius* said he summoned both Judge and Jury and Witnesses before the Tribunal of the King of the Cœlestial Country, there to answer for the unjust Sentance they had then pronounced against him; Which, said he, tho' you now make a Scoff of, you shall do sooner than you are aware of.

Then they called *Christianus*, and I appearing, they warned me to depart out of the City in three Days time, upon pain of Death, and to take that Sentance as a great Favour; and not suffering me to speak, I was turned out of the Court, and they carried away *Fidelius* immediately to Execution, whom I followed, and exhorted to continue faithful to the Death, and he should quickly receive the Crown of Life. *Fidelius* then said, I have got the Start of thee, my Brother, and shall receive my Crown first; but be sure that thou also persevere to the end, that no one take thy Crown from thee. And then added, I am full of Joy and Peace in believing; and count this the happiest

Day in my whole Life. And so was *Fidelius* put to Death, whom I saw conveyed in a Fiery Chariot up to Heaven: Whilst many that beheld how joyfully he went through his Sufferings, resolved to stay no longer there, but to go on Pilgrimage to the cœlestial City.

Yet so great was my Grief for the loss of my dear Brother *Fidelius*, that I could not but write the following Lines upon his Death:

My dear Fidelius, *who didst bravely choose*
For Jesus *sake this mortal Life to lose;*
And thereby didst a better Life obtain,
Yet that's my Loss, which now becomes thy Gain;
For very pleasant hast thou been to me,
And I have lost a faithful Friend in thee.
Thy Love to me was wonderful indeed;
Yet did thy Love to JESUS *far exceed.*
So strong those Flames burn'd, kindled from above
That all thy Sufferings could not quench thy Love.
Joy 'twas to thee to do thy Master's Will,
Now of thy Master's Joy thou hast thy fill:
To Truth, *great Testimony hast thou bore,*
And minded Sion *till thou spak'st no more.*
Well, my Fidelius, *since thy Race is run,*
I'll daily strive to do as thou hast done;
That I, now to th' Cœlestial City bound,
When safe arriv'd may with like Joys be crown'd.
Farewel Fidelius, *faithful unto Death;*
Crown'd with immortal Life for dying Breath.



Happy Fidelius! *Thou thy Race hast run,*
Thy Warfare's finish'd, and thy Work is done!
Through Death thou dost a better Life obtain,
Which unto endless Ages shall remain.

Now I saw methoughts in my Dream, that after the Death of my dear Borther *Fidelius*, I was very melancholy and much troubled in Mind that I was left alone, and deprived of the Advantage of a good Companion; fearing I should never be able to hold out there were so many Difficulties still in the Way, and I had now none to advise withal. And as I was going along much dejected with these Thoughts, the Sun that shined before very clear, drew in his Beams under a Cloud, and the Darkness was so great, it filled me with Fear: when, on a sudden, I heard a Voice saying to me, *Fear thou not, for I am with thee, be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the Right-hand of my Righteousness.* This was to me like Life from the Dead; and I was now able to do any thing through him that thus strengthned me; and now the Sun again spread forth his refreshing Beams, that I went on with great Vigour and Chearfulness: singing as I went,

The Lord of Hosts my Shepherd is,
And he that does me feed;
Whilst he is mine, and I am his,
What can I want or need?
He leads me to the tender Grass,
Where I both feed and rest;
And to the Streams which gently pass,
Of both I have the best.
And when I stray, he doth convert,
And turn my Mind in frame;
And all this not for my Desert,
But for his holy Name.
Surely his great and wonderous Love
Shall measure all my Days:
And as that never shall remove,
So neither shall my Praise.

Now

Now methought, as I went thus singing along, I heard somebody coming a great pace after me; but I still kept on my Way, but as the Person came nearer to me, he cried out, O thou Blessed of the Lord, stay and let me be admitted into thy Society. Then said I to him,

Chr.] What is thy Name? From whence comest thou? And whither art thou going?

My Name, answered he, is *Hopewel*, and yet have lived without Hope all my Days, till at the Fair in *Mundus* I heard the Words that were spoken by thy self and *Fidelius*, exhorting all that would escape Destruction, to turn Pilgrims and go to the Coelestial City: And thereupon I hoped also to be admitted thither.

Chr.] It is certainly the best Course thou canst take, provided thou holdest out to the End; but there are many Difficulties in the Way; And it is better for thee not to set forth in the Way to the coelestial City, than not to continue therein. And therefore be well advised.

Hopewel.] I have already counted the Cost, and neither Life nor Death shall turn me back; *but whither thou goest I will go; thy Lord shall be my Lord; where thou livest I will live, and where thou diest I will die, and there will I be buried*, Ruth 1. 16, 17.

Chr.] Well, honest *Hopewel*, blessed be God for thy Resolution: *Fidelius* have they sent to Heaven, and God has rais'd up thee to supply his Place. And so, according as it is written in my Book, *Instead of the Father shall be the Children.* And thus also, *the Blood of the Martyrs becomes the Seed of the Church.*

Hopew.] There are several others in *Mundus*, whose Hearts God hath touched, that will also quickly follow us to the coelestial City. For whatever *Lucifer* may think, he has lost many of his Subjects in *Mundus* by putting *Fidelius* to Death; and tho' they have banished thee, yet the Truth is not banished, but still dwells in the Hearts of many there.

Then *Hopewel* and my self having entered into a Brotherly Covenant together, I took him for my Companion and so we went on together ——— Now methought, as we went along, I saw another Person traveling before us, and therefore we mended our pace that we might overtake him. But as we came nearer to him, *Hopewel* told me he knew the Man very well, and his Name is *Self-Interest*, a notable busie Man, said he, and forward enough where he sees any thing to be got; but where there is no Prospect of Gain, his Zeal cools presently: Being by this time come up with him, I asked him whither he was bound? And he told me to the celestial City. I told him, we were both going thither, and that I cou'd wish all the Citizens of *Mundus* were going thither too, for I was sure it was their great Interest. Then he said,

Self Int.] I think they are much to blame if they do not: For all Men ought to pursue that which is their Interest.

Chr.] You are very right in what you say, provided you mean their true Interest; for there is many a Man pursues that as his Interest which indeed is not so; or at least not his chief Interest.

Self-Int.] Every Man sure must know what is most for his Advantage, and that which is most for his Advantage, is what I think to be his true Interest.

Chr.] Still you must distinguish better, or else we do but move in a Circle, and are never the further. Therefore we must distinguish between Carnal Interest and Spiritual Interest. It may be my Carnal Interest may lye one way, when my Spiritual Interest lies another: Carnal Interest may bid me save my Life, but it may be much more for my Spiritual Interest to lose it; yea, to lose it, may be the ready way to save it; and to save it, may be the ready way to lose it. Now in this Case we ought to consider which

which is our Principal Interest, and to act according to that. For certainly our Spiritual Interest is our great Interest, and is as far to be prefer'd before our Carnal Interest as Heaven is to Earth, and as Eternity is to be prefer'd to Time.

Self-Int.] There is no doubt but Heaven is to be prefer'd to Earth; but yet it does not follow that these two Interests you speak of, must be opposite; for they may both agree together.

Chr.] But when they do differ, as for the most part they do, the Spiritual Interest is to be prefer'd. As for Instance, If the Profession of Religion shou'd indanger a Man's Estate; Religion must be profess'd, tho' a Man loses his Estate for so doing, because the Profession of Religion (which is the Worship of God according to his own Will) is his greatest Interest.

Self-Int.] I see no reason for the putting of such Cases; for if Men be but prudent and discreet, they may Profess their Religion and keep their Estates too; for God looks at the Heart, and if the Heart be but right with God, it is all he requires; and that it may be, without making a Noise of it in the World, as a great many hot-headed People do.

Chr.] You have now discovered your self to be but a rotten Professor of Religion; such a one as is for saving himself, whatever becomes of Religion. What think you of that Word, *He that forsakes not Father, and Mother, and Wife, and Children, and Houses, and Lands, yea, and his own Life also, for my sake and the Gospel's, is not worthy of me?* Is it only hot-headed People that our Lord speaks to here? My Brother *Hopewel* indeed told me your Name was *Self-Interest*, and I see such you are. But it is a mistaken *carnal*, *Self-Interest* which you pursue, which will leave you short of the coelestial City.

Self-Int.] Whatever you may fancy to your selves, I have hitherto carried my self so, as I have maintain'd my Religion, and yet have avoided exposing

my self as some others have done, who have been righteous over much, and done that which they needed not. I value not your Censures, for I will take those Methods that to me seem most prudential, and yet do not question coming to the celestial City as soon as either of you: and so fare you well.

Then I saw in my Dream that *Self-Interest* left me; and *Hopewel* and I went forward together, he saying to me,

Hopewel.] The Confidence of this Fellow puts me in mind of what I have read, That *a Fool is wiser in his own conceit, than seven Men that can render a Reason.*

Chr.] You say well: But however Men may deceive themselves, yet God will not be mocked. For they that will forsake Christ to follow the World, Christ will forsake them, when the World can't help them. But what Hill is that I see before us?

Hopewel.] That Hill lies on the left hand out of our Road, and is called the Hill of *Worldly-Gain*; it is very much frequented by many; and they say there is a Golden Mine within it, which because it is a vast thing, has induced many Pilgrims to turn aside to see it, for there is not such another in all this Country.

Chr.] If that be the Hill of *Worldly-Gain*, I have heard of it; and that many also have turned to see it; but I never heard of any that did so, but found it a very dangerous thing to get away, for I hear the Ground about it is very miry, that when they are once in, they can hardly get their Feet out of it again.——By this time we were come near the Hill, which lay but a little way from the Road, and there were several Persons about it, one of which called to us to come and see it, for there were some digging for Treasure in it at that time. But I had heard so much of it before, that I refused to go, altho'

Hope-

Hopewel was very desirous to see it; but I perswaded him to the contrary. After we were a good way past it, one cryed hard after us, desiring us but just to come and see it, and he would go with us, for he also was a Pilgrim, and had sworn Allegiance to the Prince of the heavenly Country; I then asked his Name, which he at first seemed loth to tell me, but at last said it was *Love-the-World*: I then presently knew he was the Son of *Demas*, who was indeed once a great Professor, but had long since cast off his Profession, having embraced this present World. So then I told him he was the true Son of his Father, who had long since forsaken his Fellow-Pilgrims, and had settled in the City of *Mundus*; and that both he and his Father were Enemies to the right Ways of the Lord, and therefore we would have nothing to do with him; for he was the Grandson of *Judas* who was hang'd for a Traytor.——Now as I was thus speaking to *Love-the-World*, we saw *Self-Interest* come up to him, and went directly to the Hill of *Worldly-Gain*, and two others went with him, which *Hopewel* told me he thought were Mr *Love-coin* and Mr. *Covet-Gold*, so we looked to see what they did, and saw them go to the very Mouth of the Mine; and as they stood there, we saw 'em all three fall in, and never saw 'em after. Which made me sing thus:

Self-Interest, Love-coin, Covet-gold,
with Love-the-World *agree*,
And Worldly-Gain *doth Treasure hold*,
Which they in love with be:

But see the sad Catastrophe,
Which unto them befel!
While they the Treasure strove to see;
They fell down quick to Hell.

Well,

Well, said I to *Hopewel*, I believe thou dost not repent that I kept thee from going to see the golden Mine, now thou hast seen the sad Conclusion of their Pilgrimage that turned aside thither.

Hopewel.] O, my dear Brother, what cause have I to bless God for thee! And what a Mercy is it to have such a Companion! This puts me in mind of what I have read, *Two are better that one, because they have a good Reward for their Labour: for if they fall, the one will lift up his Fellow; but Woe be to him that is alone when he falleth, for he hath not another to help him up,* Eccles. 4. 9, 10.

As *Hopewel* had made an end of speaking, we came into a large spacious Plain, in the midst whereof there stood something that seemed to us to represent an old Statue of some Woman, whose Body stood one way, and the Head was turned about looking another way: Whilst we were wondering what this should mean, I perceived there was a Writing underneath, which looking more heedfully upon, I found, it contain'd these Words:

Let ev'ry one that passeth by,
On this sad Statue cast an Eye;
But look not back, as thou regardst thy Life:
Lest what thou seest is done to me,
Should also happen unto thee;
For I, poor I, am Lot's unhappy Wife.

By this Inscription we perceived that this was that Pillar of Salt into which *Lot*'s Wife was turned, for looking back to *Sodom* with a covetous Desire of the Wealth she left behind her there; for which she was made such an astonishing *Memento* to all succeeding Ages. This Sight again made *Hopeful* entertain some self-abasing Reflections upon himself, for the Desire he had to turn aside to see the golden Mine: And call'd him

him to admire at that free Grace that had not made of him a like Example.

After this I saw in my Dream that we came to a very pleasant River, the Water whereof was clear as Christal, and the Banks on each side adorned with Rows of lovely Trees, whose Fruit and Leaves yielded both Food and Physick: For the Leaves were as Medicinal as the Fruit was Delicious: And, being very hot with travelling, we both drank heartily of the Water of the River, by which we were so refreshed, that it seemed to us to be Water of Life. On one side of this River was a green Meadow, adorned withal the diapred Variety of Nature's choicest Wardrobe, and curiously enamell'd with those Flowers which outdid *Solomon* in all his Glory. In this delightful Meadow, (after having refreshed our selves, as I have said, with drinking of the Water of the River, and eating of the Fruit of the Trees that grew upon its Banks) we laid our selves down to rest, the Trees also yielding us a refreshing Shade. This Place seemed so pleasant to us, that (tho' we were not yet come to our Journey's end) we rested here for several Days, blessing and praising God for what we did enjoy. And before we went away, we sung this Song,

See how the christal murmuring Streams do wind,
As loth to leave such curious Meads behind:
See how the Trees, as if they had some Suit,
Bend to poor Pilgrims, laden with their Fruit:
And at the same time by their Leaves prepare
A Canopy to shield us from the Air,
Whilst the green Meadows do to Rest invite,
And with the choicest Flowers our Smell delight.
You that have Wealth, don't such a Bargain miss,
But part with all, for such a Field as this.

And now, having again refreshed our selves, we set forward on our Way, but were forced to leave that plea-

pleasant River, for that and our Way soon after parted: And we now met with rugged Paths instead of that fine Way we had before. Having gone some time in this rugged Way, and wearied our Feet, we saw on the left hand a Stile, which made me cross the Way, to see whether we might not as well go on the other side of the Hedge, where it was smooth, as in the rough High-way: and finding it answer'd my expectation, I went on, but *Hopewel* seem'd very diffident, and question'd whether it was right or no. But I seeing the Path, went along by the Way-side, did not at all question it; and so *Hopewel* came over to me. And we had not gone far, before we espied a Man walking a great pace before us; and, to be better satisfied, I called after him, and ask'd him whither this Way would bring us? To which he answered, To the coelestial City. With which Answer being satisfied, we continued on our Way: But could not over-take the Man that went before us, whose Name was *Vainly-bold*, (as I afterwards understood.) As we were thus travelling, the Night came on, and it grew so dark we could hardly see one another, and had lost the sight of him that went before us; but tho' we were out of sight, we were not out of hearing; (for it seems he fell into a great Pit made on purpose by the Lord of that Meadow, to destroy those that came that Way.) Now as he fell into the Pit, we heard him Shriek out, and then gave a great Groan, hearing also his Body dash against some Stones that were laid at the bottom of the Pit: This filled *Hopewel* and my self with fear; so we called aloud to him, but he answered not. Which made us both afraid: I doubt, said *Hopewel*, we are out of the Way; I did not like coming over that Stile at first. I am afraid, brother, said I that I was mistaken, tho' I intended it for the best. But seeing it is so dark, and we are doubtful, I think it not best to venture farther till the Day light appears, for fear of falling into further

Dan-

Danger; as I am afraid he that is before us has done. Then *Hopewel*, seeing me troubled, began to comfort me, and said he did not doubt but this, tho' it was a present Hinderance, should work together for our good. But he told me also, that he thought it was better to go back, than tarry there; and to go forward would be certain Ruine: So we turn'd back; being grievously troubled and cast down in my self, that I should be guilty of so much Folly.

Now, as we went back, it thundred, and lightened, and poured down Rain extreamly, there being a great Tempest; and the Waters were risen so before us, that we could not return back again. And therefore, getting the best shelter that the Hedges could afford us, we sat down; and our Weariness and Trouble caus'd us to fall fast asleep, till it was Day: but were somewhat rudely awaked in the Morning, by two or three great Blows, as if our Bones had been broken; and, looking up to see who had served us so, we beheld a huge and mighty Giant; who, with a stern Look and a surly Tone, ask'd us what we did there, and what we were? To whom he answer'd, very much affrighted, We were poor Pilgrims that had lost our Way; I know not, said he, whether you have lost your Way; but I have found you in my Ground, and you are now my Prisoners, and must go along with me. We found it was in vain to resist, and so went along with him to an old Castle hard by, which we understood was called *Diffident-Castle*; and the Giant's Name was *Desperation*. This Giant put us down into a dark Dungeon, and then left us, giving us no manner of Sustenance. And here we had time enough to bewail our going out of the Way, which being my Fault, had I not been supported and comforted by *Hopewel*, I had been utterly unconsolable.

Now, after we had lain there all Day and all Night, the Giant came to give us a Visit, but we had

far

far better have been without it, for he fell upon us with a great Club, and beat us so unmercifully, that we were not able to go or stand; and when I desired him to tell us why he used us so inhumanly, he told us it was all the Entertainment he gave to his Prisoners; and if we would have been better used, we should have kept out of his Grounds. But what would you have us do now, said I? I would have you cut your Throats, said he, and release your selves; for you had better do so, than undergo the Usage your are like to have from me. Consider of it, said he, against I come again. And so he went away and left us.

Then I asked *Hopewel* what we had best to do? For my part, said I, my Soul chuseth strangling rather than Life. But *Hopewel* said, To lay violent Hands upon our selves, was worse than all the Giant could do unto us; And bid me remember how I had overcome *Abaddon*, and encounter'd all the Terror of the Valley of the Shadow of Death: And that we should make the same use of former Deliverances as a great Pilgrim long ago had done when he encountred with a Giant, *The Lord*, said he, *that delivered me out of the Paw of the Lion, and out of the Paw of the Bear, shall deliver me out of the Hand of this uncircumcised Philistian.* So do you say likewise, The God that delivered me from the Power of *Abaddon*, and carried me through the Valley of the Shadow of Death, he shall also deliver me out of the Hand of the Giant *Desperation*.

Whilst *Hopewel* was discoursing thus, comes the Giant again: What, says he, are you alive still? And then fell a beating us again in a most cruel manner. And when he had so done, he led us into his Yard, and there he shewed us a very great Pile of dead Mens Skulls and Bones; These said he, are the Remainder of those whom I have taken Prisoners and torn in pieces, as I will do you in a little time, if you take not my

my Advice, and destroy your selves. Then he led us into the Dungeon again, and there fell a beating of us as before, and so left us.

Well, said I to *Hopewel*, my strength is clean gone, I can hold out no longer: This is like to be a long Night indeed, and will never see a Day. O say not so, said he; for we are still in his Hands *who turneth the Shadow of Death into the Morning*, Amos 5. 8. and therefore still let us hope for his Salvation, for *he will turn again, he will have compassion upon us.*

As *Hopewel* was thus encouarging of me, methought I heard a Voice say to me, *I will go before thee; I will break in pieces the Gates of Brass, and will cut in sunder the Bars of Iron.* At these Words I started up, as one amazed, Come, *Hopewel*, said I, let us go, for the Doors are open; and immediately arising up, and giving a thrust against the Door of the Dungeon, it opened.

This is wonderful said *Hopewel*; but there are other Doors. Well, said I, they shall be all like this, for God has said *he will go before us, and will break in pieces the Gates of Brass, and cut in sunder the Bars of Iron.* And then going on to the other Doors they opened in like manner; but the last and great Gate of the Castle flew back with such a mighty force, that it awaked the Giant, who came out very furiously after us; but being got over the Stile before he cou'd overtake us, we were then out of his Power.

As soon as we were got over the Stile, and so out of danger of the Giant, we kneeled down, and thanked God for our wonderful Deliverance. ——— It was Wonderful indeed, said I, for he sent his Word and loosed us. I see, said *Hopewel*, the Key of God's Promise can open the Doors of the Castle of *Diffidence*.

We then consulted together, since we were so delivered, to set up some Mark to warn other Pilgrims from coming in that Giant's Clutches. And we agreed upon a great Stone to be set up, with this following Inscription up on it: *Let*

Let Pilgrims rather keep the King's High-way,
Than over this unhappy Stile to stray:
For this belongs to Giant Desperation,
Who i'th' adjoyning Castle keeps his Station;
And if he to his Castle them convey,
'Tis ten to one if e're they get away.

This being done, we went on our way; sometimes rejoycing we had escaped so many Dangers, especially the last; and sometimes fearing how we should encounter those that were to come.

Now I saw in my Dream that we came to several very pleasant Mountains which I had before been told belonged to the Lord of the Cœlestial City; and therefore gave us good hope that we were not far from it: These Mountains were very well stored with Gardens, Vineyards, and pleasant Fountains, where we both eat and drank, and likewise washed our selves, which was a great refreshment to us: And seeing several Shepherds there, we addressed our selves to them to know whether we were in the ready Way to the cœlestial City, and how far it was thither? To which those Shepherds answer'd us very ambiguously; for tho' they told us we were in the ready Way thither, yet they told us, The Way was so far off, that many would never get thither; but unto those for whom it was appointed, it was not far. And having asked whether the Way was safe? we were answered, it was safe for those Pilgrims that should get thither, but Transgressors should fall therein. And then asking them if the Lord of the heavenly Country had made any Provision there, for the Relief of Pilgrims by the Way? They told us, That the Good of all the Country was before us. After this, the Shepherds being better satisfied with us, asked us likewise several Questions; which having answered, they asked us to take some Refreshment, after which we went to rest, ha-

having not slept since we were in the Ground of Giant *Desperation*.

The next Morning they shewed us the Mountains of *Delusion*, and coming pretty near the Brink, we were almost frighted to see in the Bottom so many unburied Carcasses; and enquiring into the reason, we were told they were the Carcasses of those that being deluded by Error had made Shipwrack of the Faith; and lay there unburied as a Warning to others.——— Then they shewed us also the Castle of *Diffidence*, belonging to the Giant *Desperation*, (for on the top of those Mountains, it may been seen in a Bottom very plainly:) But the sight thereof brought the Misery we had suffer'd there so fresh into our remembrance, that we could not refrain from Tears; whereupon the Shepherds ask'd us the occasion of our Grief, which we then related, as also our miraculous Escape; which they much wondred at; affirming, that they very rarely heard of any that fell into his Hands, that got from him again with their Lives.

The Shepherds then shewed us a dark and dismal Cave out of which issued every now and then great Flashes of Fire, with abundance of Smoke, and a strong smell of Brimstone: This, said the Shepherds, is a Back-passage to Hell, by which those People descend thither, who, under a Profession of Religion, and a Form of Godliness, do even surpass the Deeds of the Wicked.

Then, being desirous of going on our Way, the Shepherds consented thereto; who having given us a Note of Directions for the finding of our Way, and warned us to beware of the *Fair-speakers*, and *not to sleep upon inchanted Ground*, wishing us good Speed, we departed.

Then I dreamed, that we went on our Way, till we came to the bottom of those Mountains, and there we met with a pert young Pilgrim, whose Name, as he told us, was *Know-little*, a very confident Spark,

of

of whom we enquired from whence he came, and he told us from the Town of *Little-wit*, in the County of *Ignorance*, and that he was going a Pilgrimage to the cœlestial City. I then ask'd him how he thought to get thither? and he told me, *As well as other Folks did*: For, said he, I know as much as any Man, I do as much as any Man, and I live as well as any Man, and why shou'd not I go to the cœlestial City as well as any Man? I told him, Because he come not into the Road the right Way; and therefore when he came to the Gate of the City, I was afraid he could not produce his Certificate. But he bid me not trouble my Head with him; and finding him full of vain Confidence and Self-conceit, tho' very ignorant, *Hopewel* and I mended our pace, and left him behind us, to muse upon what we had said.

Then I saw in my Dream, that we had not left *Know-little* far behind us, before we met with several Fiends in a very dark Lane, where the Sun could be hardly seen; those Fiends were carrying away a poor Wretch that hung down his Head as if he had been very loth to be seen. Then said I to *Hopewel*, Let us call to these Fiends, and see if we can rescue this poor Wretch, whom I perceive they are a going to torment: So, coming up to them, said I to the foremost,

Chr.] I adjure thee in the Name of the Prince of the cœlestial City, that thou tell me whither thou are carrying that poor Wretch, and that thou release him. Then the Fiend said,

Fiend.] Whither I am carrying him, I will tell thee, but I cannot release him, for I have a Commission from the Prince thou speakest of, to carry him whither I am going, which is a *back Passage* to the *infernal Abyss*, which is not far from hence; nor wilt thou wonder at it when thou knowest who it is, for his Name is *Turn-back*, who lived in the Town of *Falling-away*, and has apostatiz'd from his Profession, and deny'd the Prince

of

of the cœlestial City, to whom he had sworn Allegiance; so that there remains no more Sacrifice for his Sin. ——— And having said this, they carried him away. Then I said to *Hopewel*, My Brother, what we have seen and heard, makes me fear and tremble; and verifies what I have read in my Book, that it is a fearful thing to fall into the Hands of the Living God.

Hopewel.] You have reason for what you say, and it must needs be so, seeing it is impossible for those that were once enlightened, and after fall away, to be renewed by Repentance, *Heb.* 6. 4, 5, 6. And methinks when I hear of these things, it highly concerns me to take the Caution given by one of the chief Shepherds of our Prince a great while since, which is, *Let him that thinketh he standeth, take heed lest he fall.*

Chr.] The Caution is very good, and therefore let us all take care, my Brother, to watch and be sober, and not sleep as do others: For it now comes into my Mind what Damage an honest Man lately sustained by Sleeping. The Story is this:

There was one *Weak-belief*, a good Man, who dwelt in the Town of *Sincerity*, that went on Pilgrimage to the cœlestial City; and he was well provided for his Journy, having good store of Coin and Jewels beside, but being weary with Travelling, set down to rest him at a Place called, *Kill-grace-lane*, and there very imprudently fell asleep, which being perceived by three notorious Villians, who had done many Robberies, and whose Names were *Heartless*, *Doubt-evil*, and *Guilty-breast*, they came upon him while he was asleep, and fell a rifling him; upon which he awaked, but had not time to defend himself, for *Doubt-evil* made no more ado, while the other two held him, but got his Bag of Money, and away they went: and tho' he cried out Thieves, it availed him not, for they knock'd him flat down, and had quite murder'd him, had they not

not been afraid one *Strong-grace*, whom they saw at a great distance coming towards them, and so they rid away; and this was the Effect of his Sleeping.

Hopewel.] Poor *Weak-belief!* Methinks I pity him, but 'tis well he escaped with his Life. Well, I will not let this Story go, without a Verse upon it;

Poor Weak-belief! *Thus robb'd in* Kill-grace-Lane!
Well 'tis a Mercy that thou wast not slain.
Get but a strong Faith, and I dare to say,
Thou'lt easily chace ten such Rogues away.

I then saw in my Dream that we travelled on till we came to a double Way, which seemed both to lie straight before us, so that we knew not which of the two Ways we should go: And whilst *Hopewel* and I were consulting together which Way to take, I saw a Person coming to us in a long white Robe, which shined so, that it almost dazled our Eyes; being come up to us, he asked us what our Consultation was about? We told him, We were Pilgrims going to the cœlestial City, and were at a loss which of the two Ways before us we were to take: That, said he, I can easily resolve you, for I am going thither my self, so that it is but following of me, and you may assure your selves you are right: And with that he went in the straight Way on the left hand before us, and we followed him; the Sun shining all the while, we found that the Sun which was on our Backs when we entered into that Way, was then in our Faces, which made us somewhat in doubt whether it was not the insensible turning of the Road, rather than the Motion of the Sun, which had caused this alteration; yet still we followed our Guide, and on a sudden, e're we were aware, found our Feet so intangled in some high and knotted Grass, that we could not lift them out to take another step; and at the same time saw our pretended Guide look back and laugh

at

us; when a sudden Puff of Wind arising, blew off his white Robe, and discovered his Skin as black as a Negroe's: Upon this we quickly found our selves betrayed by him, and immediately call'd to mind the caution we had had from the Keepers of the Flock, to beware of the *Fair-speaker*, for such we supposed him to be, not only from his fair Words, but from his white Garment. This made me think of what the wise Man long ago said, *He that hateth, dissembleth with his Lips, and layeth up Deceit within him: When he maketh fair, believe him not, for there are seven Abominations in his Heart*, Prov. 26. 24, 25.

Now I saw in my Dream, that whilst we were bemoaning our selves, and striving to get out of the Snare wherein we were entangled, but could not, we saw a Man coming towards us in shining Rayment, with a very amiable, and yet angry Countenance, who demanding of us, *What we did there?* We told him, *We were poor Pilgrims travelling to the Cœlestial City*, *What do you do here then?* said he, some what angrily, and gave each of us three or four Stripes, saying, You have done foolishly to come out of your Way, and therefore you merit this Reward, *Prov.* 26. 3. and then, Disintangling our Feet, he set us at liberty, and set us again in our right Way; asking us as we went along, how we came out of it; and then we told him of the Person that directed us thither, and also went before us: That is, said he, a *Fair-speaker*, with a foul Heart; and a Son of Darkness transform'd into an Angel of Light. But were you not forewarned of such a One, said he, by the Keepers of the Flock? We told him, Yes, but his white Robe deceiv'd us, and made us think it was not he. But had you not Directions likewise given you, which shewed you the Way that you should go? We answered, Yes, but we forgot it: Then he gave us several Stripes again saying, *It is better that you should be thus chastened by me, than condemned with the World.* And know this

this also, said he, *That he which may know his Master's Will* (tho' he does not) *and does it not, shall be beaten with many Stripes, as much as he who knows his Master's Will, and does it not.* And having said this, and bid us take heed to our Way, he left us. Then said *Hopewel*, It is a great Mercy that we are come off so well.

Chr.] It is so indeed; for tho' we have received some Stripes, yet, according to the wise Man's Saying, *Faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful*, Prov. 27. 6. But let us leave this Lesson behind us for others, *viz.*

Let following Pilgrims hence beware how they
Neglect that Rule which teaches them their Way,
Lest by Fair Speakers *they be led astray:*
For if the Shepherds Counsel they forget,
They'll find their Feet intangled in a Net;
For which, altho' their Feet may be set free,
They'll meet with Stripes: Then let them caution'd be.

We had not been long put into our Way again, before we met with a sort of a hectoring Fellow, coming (as it seem'd to us) from the Coelestial City: As soon as I saw him, said I to *Hopewel*, Let us look well to our selves, for I expect no Good from one who turns his back upon the City of God.——However, said *Hopewel*, let us speak to him as he passes by.

Chr.] Yes, I think that won't be amiss.—— By this time, he came up just to us, and said,

Stranger.] Well met, Gentlemen: whither are you going this Way, if a Man may ask?

Chr.] We are Pilgrims, travelling to the coelestial City.

Strang.] I see you have been made Fools on, as well as I: I have been sent just upon such a Fool's Errand my self; but to no purpose: for there's no such Place to be found. But you have been impos'd upon

n as others have, by a sort of Men that get a Li-
lo the World by telling such kind of Stories; for
ve been this Way as far as I coul'd go, but I coul'd
no such Place, nor is there any such Place to be
nd, I can assure you; and so you need go no fur-
, but may turn back with me.

Chr.] How, Sir! No such Place to be found! I am
d that the God of this World hath blinded your
s that you could not see it; for I am sure there
ch a place to be found: We have not been impo-
on by cunningly devised Fables, but know whom
have believed.

Stranger.] I believ'd it once my self, as much as you
and therefore I came out to seek it, and have been
ing it these twenty Years; but am as far from
ing it, as I was the first Day I set out. And there-
, for my own part, do you do what you will, I
trouble my self no further about it, but make the
of my own Country, for I see I an't like to get a
ter. —— And so away he went, without staying
n Answer.

Hopewel.] This Man's in a miserable Case; for his
rt is so set upon his Lusts, that he can't see the
y to the City of God. And now he is turned an
eist; so that his latter end is worse than his be-
ning.

Chr.] My Brother you have said the Truth, and
Man is a sad Instance of what a dreadful Thing it
for a Man to be given up to the Power of Sin; it
begs hard for a little entrance, and that we wou'd
rain it but for a little time, but being once let in,
s a hard matter to get it out; and therefore as one
ll said,

If Sin finds but an Entrance at the Door,
It will come in, and may go out no more.

Now, while we were discoursing thus together, *Hopewel* grew so very ill, that I had much ado to make him go along; and ask'd him what the matter was? He told me he knew not, but was on a sudden taken with such a Faintness, that he cou'd hardly go; and was besides taken with such a Dimness in his Sight, that he cou'd scarce see the Way before him: For which reason he desir'd to lie down a little, and see if Rest would make him any better. So I consented to sit down with him, thinking, if he could take a little Rest, it would do him good; But as we were going to lie down, we heard a Voice saying to us, *Arise, depart hence, for this is not your Rest*; Being a little startled hereat, we both got up immediately; and then it came into my Mind, that this was the inchanted Ground we had been forewarned of, by the Shepherds on the Mountains of *Delight*. And giving my Brother *Hopewel* a Dram of the Water of Life, which I had in my Bottle, he was much revived —— Then, said he, I believe this is inchanted Ground, and therefore we ought to make what haste we can out of it; and by all means avoid sleeping while we are upon it; to which I find my self exceeding prone, and have much ado to hold open my Eyes,—— Then, said I, That you may the better keep from sleeping, tell me how you came to leave the Place where you were, and to go on Pilgrimage: For the opening of our Hearts one to another, is a good Way to let the Grace of God in, and to keep the Tempter out. Then *Hopewel* began as follows:

Hopewel.] I am the readier to do this, not only because it will be a good Way to prevent that Drowsiness to which I find my self inclin'd, but I remember it has been the Practice of former Pilgrims: For King *David* long ago said, *Come hither, all ye that fear God, and I will tell you what he hath done for my Soul.*

Just as *Hopewel* was going to tell his Experiences, *Know-little*, that had come a great Way by himself, was

was come up to us, to whom I said, Well, Friend, you are come up to us in good time, for *Hopewel* is now a going to tell me his Experiences of the Dealings of God upon his Soul, which may also be of Advantage to you, as well to my self.

Know-little.] Why look ye, I shall be willing to hear what you say, for that can do me no harm.

Hopewel.] I cannot but wonder at the Grace of God to such a vile Wretch as I was, who was making haste to Hell, and acted only by that Spirit which works in the Children of Disobedience; and yet at that time I thought my Penny to be as good Silver as another Body's, and thought my self as confident of my Salvation, as if I had a Patent for it under the Broad seal of Heaven; and in my Heart I hated every one that thought otherwise of me. But a Minister coming to preach at the Place where I was, he preached from that Word in the first Epistle of *Paul* to the *Thessalonians*, *For our Gospel came not to you in Word only, but in Power.* And then it was that it pleased God to convince me, that the Gosp I had yet come to me in Word only, and that I had never known any thing of the Power of it; and then I saw, that I had fed upon Ashes, and held a Lye in my right Hand, and that all the Thoughts and Imaginations of my Heart were only evil; and then likewise all the Sins of my Life were set in order before me, and were the most dreadful Spectacle I ever saw, and fill'd me with inexpressible Horror and Anguish of Mind, and I was made to wonder, that I had not been long ago in Hell. In this condition, I sought a solitary Place to pray in, and just as I was kneeling down, I had that Word darted into my Heart, *The Prayers of the Wicked are an Abomination to the Lord*; And I was sensible I was a wicked Person, and therefore at that time I durst not Pray; having for some time continued in such a Condition, I had at last some Bearings of Comfort given in from that Word, *Lam.* 3. 26. *It is good that a Man should both*

hope and quietly wait for the Salvation of the Lord. In this Word I was caused to hope for many Days; Disclaiming all my own Works, and esteeming all my own Righteousness as filthy Rags: Yea, I saw my self altogether without any Righteousness, full of all Filthiness and Iniquity, and yet I saw that without a Righteousness I must go to Hell and be damn'd: And it must also be a perfect and compleat Righteousness, or else it would do me no good: But how to come at such a Righteousness was that which confounded me: I had indeed heard of the Righteousness of Christ; but how I should come to have it made mine, I knew not; I had indeed heard, that this Righteousness of Christ was for Sinners, and that he had no need of it for himself, being a Lamb without Blemish and without Spot; but then my own Conscience told me, that I had rejected this Righteousness, and had been a stout-hearted Sinner against this very Jesus, whose Righteousness I stood in so much need of: Yet I would have gone to him, but cou'd not; for I had read, that none cou'd come to him, unless the Father drawed them: And, O how earnestly did I then cry to the Father, that he would draw me with the Cords of a Man, even with the Bands of Love! but whilst I was under these Exercises of Spirit, in a deep Sence of my own undone Condition, and of the absolute Necessity I stood in of Christ's Righteousness, it pleased God to break in upon me, through the exceeding Riches of his Grace, by that Word in *Isai.* 46. 12, 13. *Hearken to me, ye stout-hearted, that are far from Righteousness; I bring near my Righteousness, it shall not be far off, and my Salvation shall not tarry.* By this Word, which was every way suited to my Condition, it pleased God to answer all my Objections, and take away all my Fears, and to fill me with that Joy and Peace in believing, that I was perswaded, *that neither Life, nor Death, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other*

Crea-

Creature, shall be able to separate me from the Love of Christ Jesus my Lord. And this being about the time that *Fidelius* and your self came through *Vanity fair*, in the City of *Mundus*, I resolved to stay there no longer, but to go on Pilgrimage with you to the Coelestial City; Neither did the Death of *Fidelius*, for his Faithfulness to the Lord of the heavenly City, at all Discourage me. But I followed after you, and overtook you, as you know.

Chr.] You have given me much Satisfaction by this Account of God's Dealings with you. The lively Workings of his holy Spirit may be seen therein; and I doubt not but he that has begun this good Work in you, will perfect it in his due time; which is now near the Accomplishment, for we are now almost out of the inchanted Ground.——Well, Friend *Know-little*, you have heard *Hopewel*'s Discourse of the Dealings of God with him; What is your Experience of these Things?

Know-lit.] I am no Man of Parts or Learning, nor do I know how to tell such a fine Story; but I thank God, my Heart is as good as the best of you. And I hope to enter into the heavenly City as well as the best Talker of you all.

Chr.] Pray how come you to know that your Heart is so good? And what ground have you to think that you shall enter into the heavenly City?

Know-lit.] How come I to know my Heart is so good? Why how do you think? My own Heart tells me so; And as for your t'other Question, What Ground I have to think I shall enter into the heavenly City? My Grounds are, because I have a good Heart, and God accepts the Will for the Deed.

Chr.] Your Name is *Know-little*, and it is a fit Name for you, for I perceive you are very Ignorant, especially in trusting to your own Heart; for whereas you think your Heart is good, I tell you, Your Heart is deceitful above all things, and desparately wicked, and

so is mine too, so that I dare not trust it; for I have been warned by one of the wisest of Men, that he that trusts to his own Heart is a Fool, *Prov.* 28. 29.

Know-lit.] The same wise Man says, He that is wise in his own Conceit, is a Fool, and such a one I take you to be. I may hap be as wise as you, tho' I don't talk so cutely. What I know, I know, and there's an end. Every Tub must stand upon its own Bottom. Go you your Pace and I'll go mine; I don't care to walk so fast. I know the old Proverb, *Fair and softly goes far: 'Tis the soft Fire that makes the sweet Malt.*

Then I saw in my Dream, that *Know-little* lagg'd behind, and *Hopewel* and my self made the best of our Way, and in a little time came quite out of the Inchanted Ground; and were as soon sensible of it, for the Change of the Air was very remarkable, being extreamly sweet and pleasant; the Trees had both Fruit and Blossoms at the same time, and the Fields were so very pleasant, cloath'd with so fine a Livery of Flowers and Grass, the Birds also making a harmonious Consort all the Way, that we travell'd with great Delight, the Fruit that was growing on those Trees being very delicious, and sweet unto our Tastes: And here we met with several Persons in bright and glistering Rayment, saying to us, *Rejoice ye with* Jerusalem, *and be glad with her, all ye that love her: Rejoice with her, ye that have mourned for her, for now we may suck and be satisfied with the Breasts of her Consolations, and ye may milk out and be delighted with the Abundance of her Glory:* And verily this made our Hearts rejoice. And that which was yet more surprizing to us, we had here a full Prospect of the heavenly City we had been so long seeking; which shined with so much Splendor and immortal Brightness, that the Light of the Sun seemed but dim in comparison thereof: Yea, so exceeding Glorious was the Reflection thereof upon us, that it even overcame us: But

some

some of those shining Ones that there conversed with us, told us, that by and by, when we had pass'd through a dark Entry that was before us, and got on the other side of the River, our Optick Nerves would be so strengthened, that we should behold it with much more delight.

Chr.] Then said I unto the shining Ones, Is there then a River that we must go over?

Ang.] There is a River you must go through.

Chr.] Is there no Way of being carried over it?

Ang.] No; there never was but two that have been carried over it of all the Pilgrims that have gone to the heavenly City for this five thousand Years. Nay, the Prince of the cœlestial City, when he was in the World, was fain to go through it in his return back; since which, the Waters have been nothing near so violent as they were before.

Chr.] But may we not have your Assistance in conducting us through?

Ang.] No; but I shall be ready to receive you on the other side.

Chr.] The River seems to be very deep; and I fear I shall never be able to get through it.

Hopewel.] Brother, let us not fear: Do you not remember what the King of this Country said to you when you were come out of *Mundus*? Did not he there say to you, *Fear not, for I am with thee; be not dismayed, for I am thy God*? And has he not told thee, that *when thou passest through the Waters, he will be with thee; and through the Rivers, they shall not overflow thee*?

Chr.] Well, my Brother, God has made use of thee to strengthen mein this time of need. For what thou hast said has been very refreshing.——By this time we were come to a long dark Entry, through which we must needs pass, for there was no other Way. And, as I came near it, I began to fear very much, and said unto my Brother *Hopewel*, I am afraid I shall fall, it is so very dark.

Hopewel.] The Lord thy God will enlighten thy Darkneſs.

Chr.] My Soul draweth nigh unto Death, and my Life to the Deſtroyer. Yea, the Snares of Death prevent me, and the Sorrows of Hell take hold of me.

Hopewel.] Fear not, he will deliver our Soul from going down into the Pit, and our Life ſhall ſee the Light.

Then methought I went along that dark Paſſage till I came to the Brink of the River, and then I ſaid, *The Word of the Lord is tried; he is a Buckler to all that truſt in him*; and ſo, taking my Brother *Hopewel* by the Hand, we went down into the River; and falling into a kind of a Slumber, I ſcarce knew what happened to me, till I found we were both on the other ſide, and our Feet upon firm Ground. And then, aſſaying to get out, thoſe two ſhining Ones, that we ſaw and diſcours'd with on the other ſide, were ready to aſſiſt us with their Hands, and pluck us out; and being got up, I ſaid with a chearful Heart, *Bleſſed be the God of my Salvation, who ſent from above, and took me, and drew me out of many Waters.*

And now methought I ſaw thoſe ſhining winged Miniſters of Glory lead us by the Arm towards the glorious Palace we had ſeen on the other ſide of the River: And as we went along they diſcourſed with us of the Glory of the new *Jeruſalem*, telling us, that the Splendor and Glory thereof was not to be expreſs'd by all they cou'd ſay: And this, ſaid one of them, you will e're long believe. For you ſhall by and by come to an innumerable Company of Angels, and to the Spirits of juſt Men made perfect: You ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, and all the holy Prophets: But what talk I of them, ſaid he? for you ſhall there enjoy the Beatifick Viſion, the bleſſed Spring and the eternal Source of all our Happineſs.

Chriſtian then aſk'd that ſhining One, what that Beatifick Viſion was?

To

To whom the shining One reply'd, You will best know it by enjoying of it. For what it is, I can no more declare, than finite Creatures comprehend Infinity: Only we find that it continually irradiates our Understandings, and fills our Souls with Joy unspeakble and full of Glory; and with a Love so flaming, that nothing but the blessed Author of it can ever satisfie, no, nor Eternity it self can terminate: In short, it is the Reflecting Brightness of the Divine Presence, and transcendently glorious Emanations of his Goodness, that is the Life of our Lives, the Soul of our Souls, and the very Heaven of Heavens; and that which makes us live and love, and sing and praise for ever; and which will immediately transform your Souls into his blessed Likeness. Whilst you have been a travelling towards this blessed Country; (confirm'd he) you have been in your Pilgrimage, supported by his everlasting Arms; by which you have been enabled to go from Grace to Grace: But now that you have gone through this difficult Passage, and are thus safely landed on the Heaven of Eternal Happiness, you will quickly be changed from Glory to Glory, even by the Spirit of the Lord; For 'tis the blessed sight of him that will irradiate your Understandings; and give you the Light of the Knowledge of the Glory of GOD in the Face of Jesus Christ. So that tho' it be impossible to comprehend the Divine Majesty, *(for who can find out the Almighty to Perfection)* yet you will have a perfect Apprehension of his Nature and Divine Attributes. We were now come very near the Gates of the holy City, and looking back on the River we had passed, I saw *Knowlittle* on the other side, who was very loath to come into the River; but me thought I saw the appearance of a tall black Man behind him, who thrust him into the River, where he perished.

And now methoughts we were conducted into the holy City with great Triumph and Rejoycing, the

King himself commanding white Robes to be given us, and Crowns to be put upon our Heads; also Palms given into our Hands; also then bidding us Welcome into the Joy of our Lord: And several of the shining Ones then come to us, and bid us Welcome, telling us we should now hunger no more, nor thirst no more, for that the Lamb which is in the midst of the Throne should feed us, and lead us to living Fountains of Waters. And that now God should wipe away all Tears from our Eyes; and there shall be now no more Death, neither Sorrow, nor Pain, nor Crying; for the former things are passed away. And then methought we heard such an exceeding Melody, that it is impossible for any Mortal to express, saying, *Blessing, and Honour, and Glory, and Power, be unto him, that sitteth upon the Throne, and to the Lamb, for Ever and Ever.* Amen.——And then I awoke from my Dream.

Who is't that would not now a Pilgrim be,
Since they such glorious Things do hear and see?
For they not only are redeem'd from Hell,
But reap those Joys no mortal Tongue can tell.
Their Sorrow's, Joy; their Crosses, Comfort brings;
Beggars they were on Earth; in Heav'n they're Kings.

The End of the First Part.

THE

BRITISH
MUSEUM

THE PROGRESS OF THE Christian Pilgrim,

From the World Below,

TO

That which is Above.

The Second Part.

Set forth under the

Likeneſs of a DREAM.

Wherein is ſhewed,

The Pilgrimage of *Chriſtina* (the Wife of *Chriſtianus*) with her Four Children; deſcribing their dangerous Journey, and ſafe Arrival at the Land of the Bleſſed.

Thy Statutes have been my Songs in the Houſe of my Pilgrimage, Pſal. 119. 54.

London: Printed by *W. O.* for *J. Blare*, at the Looking-glaſs on *London-bridge*. 1705.

The Author's Apology on the Second Part.

THo' Christianus *did a Pilgrim go,* [*show*
(*Whose Progress and Success the* First Part
Yet if thou dost the Story call to Mind,
His Wife and Children then were left behind;
Nor did she wish Fidelius *care to go,*
Although (good Man) he importun'd her so:
But yet Fidelius, *as himself there saith,*
Had of Christina's *going so much Faith,*
That tho' with him she did not go away,
He did believe she'd come another Day;
For which poor Christianus *oft did pray.*
And therefore, Reader, it was on my Heart,
To shew her Progress in this Second Part.
Which I believe thou in good part wilt take,
Because it will the Story perfect make.
And shews some farther Ways the Tempter uses,
By which poor Pilgrims he oft-times abuses.
For in his Plots he never over-nice is,
But has a thousand politick Devices,
By which he leads poor Souls out of the Way,
And makes them to eternal Ruine stray.
But tho' he thinks he has this Advantage got,
In his own Bow thou'lt see him over-shot.
And tho' this Book but shallow *seem to be,*
The Depths *of Satan thou herein maist see.*
For here such solid Truths thou soon maist find,
As will both please and satisfie your Mind;
Yea, herein there are many things contain'd,
Which thou'lt find real, tho' they seem but feign'd.
The Ven'son's good, although the Crust be Dough,
Therefore the inward Meaning seek to know;

Which

Which though at first perhaps thou can'st not tell,
Thou'lt soon discover, if thou weigh'st it well.
And if thou Truth for its own Beauty prize,
Thou wilt not for its Dress, the Truth despise.
Go then, Christina, *and abroad appear;*
Thou and thy little Children need not fear,
But that some on thee will some Compassion take,
And use thee well for Christianus *sake;*
Some honest Folks there are that do him mind,
For he has left a good Report behind;
And all his Friends will much rejoyce to see
His Wife and Children following him to be.
And I am well assur'd the Truth I tell,
Where-e're he's known, they'll use Christina *well.*
Then do not fear, Christina, *but go on,*
And tread those Steps that he before has gone:
And when, like him, thou shalt have run thy Race,
Thou shalt be taken to the self same Place;
And there be fix'd above all adverse Fate,
In Happiness, that knows no End nor Date.
And that this may each Reader's Portion be,
Is what is chiefly here desir'd by me.

Vale.

THE

THE PROGRESS OF THE Christian Pilgrim.

The Second Part.

HAving read the Dream of *Chriſtianus*, concerning his Progreſs and Pilgrimage from the City of *Ruine* to the heavenly *Jeruſalem*, the City of the Great King, and of the bleſſed End of that Pilgrim's Progreſs, after the many Hardſhips and Difficulties which he met with by the Way; I was very much concerned to know what became of his poor Wife and Children, towards whom he had yearning Bowels, and for whom he had put up many a Prayer, not without hopes that it would go well with her in the latter End. But hearing nothing more concerning her from the time that her Huſband met with *Fidelius*, to the time of his paſſing the River, I was ſo much troubled thereat, that I could take no Reſt. What, ſaid I, to my ſelf, muſt

Chri-

Christina (for that was the Name of *Christianus* his Wife) be left to perish in the City of *Ruine*, with her poor Children, notwithstanding all the Prayers and Tears of *Christianus*? And notwithstanding *Fidelius* died in the Faith of her being made a Pilgrim? Or if she did turn Pilgrim, is there none that will give themselves the trouble of Recording it, for the Benefit of the Generations to come, that the People which shall be created may praise the Lord? *Psal.* 102. 18. Yet I did not then think that it was to be my Lot.

But the Night following being very thoughtful, as I lay upon my Bed, about the Matters before related, I fell into a deep sleep, and in my sleep I dreamed, and in my Dream I saw not only, that *Christina* and her Children were turned Pilgrims, but also saw the whole Issue of their Progress: Which being fresh in my Memory the next Morning, I have here set down, according as I saw it.

Now the first thing I saw in my Dream, was, One in a white Robe, standing by the Bed-side of *Christina*, (the Wife of *Christianus*) as she lay asleep, and he had Wings like one of those shining Ones that conducted *Christianus* and *Hopewel* to the coelestial City: And methought he took her by the Hand and awaked her, and said, *O* Christina, *why lyest thou sleeping in the City of* Ruine, *when thy Husband has passed the River of Mortality, and is now crowned with Blessedness in the Regions of immortal Glory, and there are many Pilgrims hastning after him? Arise therefore and give all diligence to make thy Calling and Election sure; for yet there is room: And the King of the heavenly Country does by me invite thee thither, yea, he called thee by Name. But see that thou no longer refuse him that speaketh.*

After which Words, I saw he departed from her, and left her in great Amazement; for she knew not what to make of the Vision, neither did she understand what he meant, by saying, *Her Husband had passed the River of Mortality.* However up she got, and

was

was much troubled in her mind at what she had seen and heard; especially his last Words filled her with Fear, which she thought he spoke with an Air of Displeasure; which seemed to intimate, that unless she accepted the Offer now made her, she might repent it. Then she awaked her Children, and told them of the Vision she had seen, and what the winged One said to her. But I am at a loss, said she, what Course to take: My Conscience tells me, I did ill in rejecting my Husband's loving Perswasions and Intreaties to go with him; and in hindring you, my Children, likewise from going with him, that you might avoid the Destruction that threatens this City. O how it troubles me now, that when I saw the Anguish of his Soul, and would not hear him, nor regard it.

Then spake her eldest Son, whose Name was *Lovegood*, a pretty towardly Child of his Age; O, my Mother, since you have been thus warned and invited, by the King of the cœlestial City, let us stay no longer, lest he take your Delay for a Denial, and you be thought unworthy of the Grace that has been offered you: for that I take to be the meaning of the Conclusion of his Speech; *See that thou no longer refuse him that speaketh.* And as to his Saying; *My Father has passed the River of Mortality*, it must needs be, that he is gone out of this Mortal Life, into a Life that is Immortal; and that there he is crowned with Blessedness and Glory. And, Mother, will it not be our Wisdom then to follow him?

Then I saw *Christina* much affected with what her Son had said; and with Eyes lift up to Heaven, she said, Sure it is the King of the cœlestial Country, that has hid these things from the Wise and Prudent, and revealed them to Babes. —— Well, said she, I will no longer linger here, but take the present Opportunity; and admire that Grace, that, after so many times of refusing it, should limit yet another Day.

Now

Now I saw in my Dream, That as *Christina* was preparing to go her Journey, there came two of her Neighbours to see her, who seeing her in a readiness to be gone, were much surpriz'd, and desir'd to know the reason of it.

Christina then told them, That there had been a Messenger with her from the King of the coelestial City, who had invited her to come after her Husband, whom he had taken into his special Favour; insomuch that he eat and drank in his Presence continually, and was in the most blessed and happy condition that might be. And, O what Grace is it, said she, that he should yet invite me, who have stood out so long against him! And I am now just a going to begin my Pilgrimage. ——— Then one of them, whose Name was Mrs. *All-fear*, said,

All-fear.] Why you startle me! Go after your Husband, did you say? I hope you don't mean as you say.

Christ.] Yes, but I do; and 'tis the best thing I can do; there's nothing troubles me so much as that I did not go sooner.

All-fear.] Why what do you think will become of your Children, if you go away?

Christ.] My Children are as forward to go as I am; they shall all go along with me.

All-fear.] You amaze me! Pray who put these Whimsies into your Head?

Christ.] O Neighbour! Pray don't call 'em Whimsies: for I'll assure you 'tis no Whimsie. Could you but see things in that clear light in which they appear to me, you'd be of my mind: Is it a Whimsie, think you, to leave a Place that's destin'd to Destruction, as this is? Or is it a Whimsie to make sure of an Eternal Inheritance, that's incorruptible, and undefiled, and that fadeth not away? No, no, my Neighbour, these things are Realities, and not Whimsies; and sooner or later, you'll be of my Opinion.

All

All-fear.] O Neighbour, I am sorry to hear these things from you: For let me tell you, They are only the Delusions of a distemper'd Brain: I am afraid it is that which runs in your Blood: Why, have you forgot what you us'd to tell me your self, of the Madness and Folly of your Husband, and of the Miseries he underwent, and the Hazards he was liable to every Step he went; how he had like to have been swallow'd up in a Quagmire or Slough, which made our Neighbour *Ease* leave him, after he had been inveigled by him to go a good Way along with him? And I know the Temper of that Man so well, that he would have gone along with him, had it been possible? Didn't you tell me how he went between two Lions, and you thought it a great deal of Fool-hardiness? also how he encountred *Abaddon*, a Fiend of the bottomless Pit, and afterwards went through the Vally of the Shadow of Death, and how you heard he was taken by a Giant, and was kept Prisoner in his Castle, where he had like to have lost his Life? And can you after all this, be so void of Reason, to expose your self and your poor Children to the same Difficulties, who are far less able to undergo 'em than he was?

Christ.] I do confess I said all this and more; but alas! I spoke of things I understood not, in my judging of him as I did. 'Tis true, he did go through all the Difficulties that you mention, and many more; and I and I my Children are liable to the same, if we follow him: But this does not at all discourage me; for though we are more unable to bear them, yet the same Power that supported him, and carried him through those Difficulties, is also able to support us. I have his Invitation and his Word, and therefore pray dissuade me not, for nothing shall alter me from my Purpose. It is enough that I know Salvation is to be had, and therefore the Difficulties I shall meet with in the Way, will but make my Journy's End the sweeter.

sweeter. The Entertainment that the King will give me, will make Amends for all.

All-fear.] Well, I see thou art distracted beyond the Power of Hellebore to recover thee: Come, Neighbour *Martha*, (for so was her Neighbour called that came with her) let us go as fast as we can out of her Company, for she is not capable of hearing Reason, and her very Breath is infectious.——And so with many reviling Words she went away and left her, tho' her Neighbour *Martha* perswaded her to stay a little longer.

So I saw in my Dream, that when Mrs. *All-fear* was gone, Mrs. *Martha* said,

Mar.] Well, Neighbour *Christina*, when I came to see you, I thought not of your going: But since you are resolved to go; I will not part with you in Anger, as my Neighbour *All-fear* has done, but will bear you company a little part of your Way.

Christi.] You have been always a kind Neighbour, and I should be glad of your Company, not only a little part of my Way, but even to the end of my Pilgrimage. For you are a very young Woman, and might be helpful to me in regard of my Children.

Mar.] Why what can you propose to me, if I should go along with you?

Christina.] I would propose to you the same Advantages that I expect my self, the being saved from Wrath to come, and being admitted into the Number of the Blessed by the King of the cœlestial Country.

Mar.] Pray tell me, What were the Words that were spoken to you by the heavenly Messenger you were telling us of?

Christi.] I will gladly do it: I was fast asleep in my Bed, and was awaked by some one taking me by the Hand, and as soon as I awaked, I saw one by me in a long white Garment, whose Countenance was very beautiful, and shin'd with an exceeding Splendour; and looking up towards him, I was very much trou-

bled,

sled, whereupon he said, O Christina! *why liest thou sleeping in the City of* Ruine, *when thy Husband hat passed the River of Mortality, and is now crowned with Blessedness in the Regions of immortal Glory; and there are many Pilgrims following after him? Arise therefore, and give all Diligence to make thy Calling and Election sure, for yet there is room. And the King of the heavenly Country does by me invite thee thither, yea, he has called thee by Name: But see that thou no longer refusest him that speaketh.* And then he departed from me, but which way I know not.

Mar.] I see thou hast something to ground thy Pilgrimage upon, for thou art invited by the King of the heavenly Country, and thou art called by Name: These are Grounds for thee to go; but what Ground is there for me to go with thee, or hope for Mercy, if I should?

Christ.] This is a Ground sufficient, because thou art in danger if thou stayest here: To see thy Danger here, is reason enough to fly from hence; and to see the only Remedy in the cœlestial City, is reason sufficient to fly thither. Besides, if thou observed'st the Words of the heavenly Messenger, thou wilt find Ground enough; for he says *there are many Pilgrims following after him*, and why not thou among the rest? If thou are not invited by Name, I am sure thou are not excepted by Name; which ought to be a great Encouragement. And further, I have heard that the Prince of the heavenly Country has declared, *that whosoever comes to him, he will in no wise cast out*; and therefore I would have thee resolve to go with me.

Mar.] Almost thou perswadest me to be a Pilgrim. But I am afraid I shall be rejected, and turned back again; which would be both Shame and Grief unto me. Think therefore, *Christina*, what Confusion I should be in, to come to the Strait Gate, and there I should see thee let in, and my self shut out.

Christ.]

Chriſ.] There is no fear of that, dear *Martha*: For ſince thou confeſſeſt that I am invited, think you that they that come with me will be ſhut out? No ſuch Matter. Beſides, it has been told me, that the King loves Mercy, and it pleaſes him well. Therefore be not faithleſs but believing.

Mar.] Well, I'll go (though with a trembling Heart) till I come to the ſtrait Gate, and if I am rejected there, I muſt turn back again.

Chriſ.] Doubt not of thy Admiſſion, but do as thou haſt ſaid, and if thou doſt not find an Entrance at the ſtrait Gate, I will then acquit thee of thy Promiſe.

So I ſaw in my Dream that *Chriſtina* and *Martha* with *Chriſtina*'s four Children, ſet out from the City of *Ruine*, towards the Cœleſtial Country: And that *Chriſtina* encouraged *Martha* and her Children with the following Song:

COme Fellow Pilgrims, come with me
To the Cœleſtial City:
Where we ſhall ſoon admitted be
By him whoſe Heart's all Pity.

Then Martha *fear not ſhutting out;*
Thoſe that to him draw near,
He will receive without all doubt,
And free from all their Fear.

And you, my Children, tho' afraid,
Shall likewiſe bleſſed be:
For ſuch the King himſelf has ſaid,
Shall ſurely come to me.

And for my ſelf, there's nought ſhall fright
Me from it I declare:
For were I ſure to periſh quite,
Yet would I periſh there.

O happy Setting out! Follow the Track,
Christina; and before thou look'st not back:
Brave Martha too, the World will mind no more,
But has her Eye fixt on the heavenly Shore.

It was but needful for *Christina* to encourage *Martha* and her Children, who soon met with Discouragements enough from several of her Neighbours: For Mrs. *All-fear* had made such a Noise about *Christina's* going a Pilgrimage, that all their Neighbours were gathered together to censure and condemn her for what they understood not; taunting them as they past by with all the reproachful Words they could; where upon *Christina* said,

Christ.] We have now encountred with one of the Difficulties that stood in our Way; for in the Pilgrim's Martyrology, *Heb.* 11. 36. the Tryal of *Cruel Mockings*, such as we have but now suffer'd, is reckoned amongst the rest; and I doubt not but the Cœlestial King will place this to our Account: for there is nothing that Pilgrims shall suffer for his sake, which shall pass unrewarded.

Martha.] That troubles me not; I expected to bear their Reproaches; but this is that which is ready to sink me, even the Fear I have that I should be rejected.

Christ.] Be not discouraged *Martha*: for he that has helped you to begin, will also help you to go on, and will never leave you nor forsake you.

Then I saw in my Dream, that they went on discoursing together, till they came to the Slough of *Despondency*; and there, *Christina* fell a weeping. Now this Slough was very full and miry; for notwithstanding the Order that had been made for the mending of it, yet it was rather become worse than better. ——— And *Christina's* eldest Son, seeing his Mother weep, said,

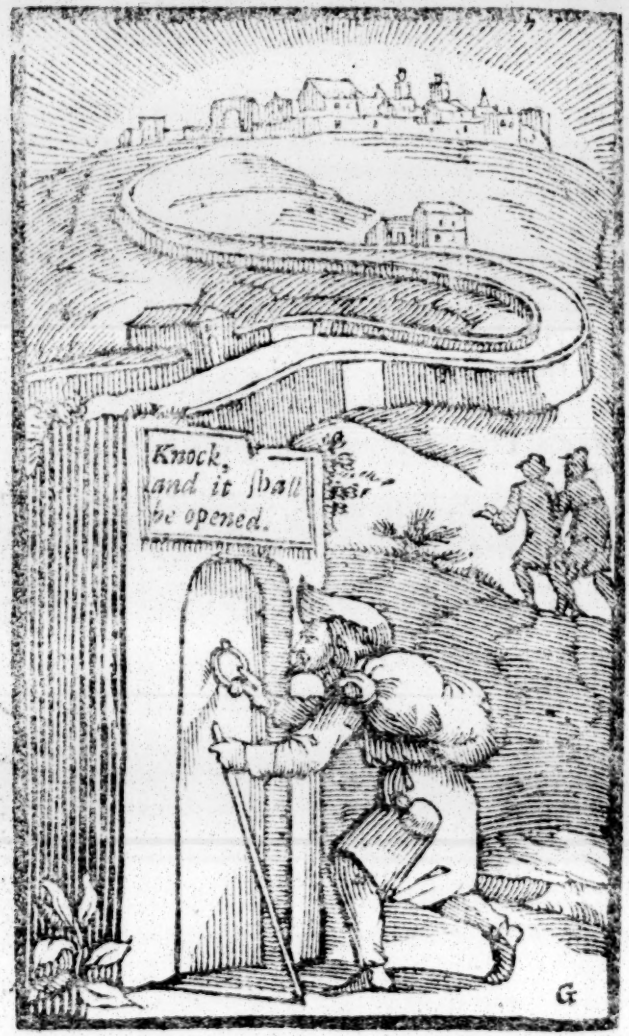
Love-good.] Mother, why weep you? This is no more than what you expected, for I have heard you speak of this Slough before: Think you the King of the Country, whither we are going, would have given you an Invitation, if he did not design to carry you through all Difficulties? Were you not now encouraging

ging *Martha*, and has the sight of this Slough so far discouraged you already? If you make a stop at the Slough of Despondency, how will you do in the Vally of the Shadow of Death?

Christ.] Blessed of the Lord, be thou, my Son; and blessed be the heavenly King, who out of the Mouths of Babes and Sucklings has thus ordained Praise. That which makes me weep, my Son, is to think how hard-hearted I was to thy poor Father, whom I so severely censured for going through this Slough, as tho' he had been a Mad-man: And how just would it be to let me perish in it, who carried it so unchristianly to my poor Husband, when I ought rather to have pitied him, and prayed for him.

Martha.] The King that has invited thee, has passed that by; let us therefore make haste over, for I long to know what will be the Issue of things when we come to the strait Gate.——I see, if we take heed to our steps, we may get over without beging mired—— And so, *Martha* going foremost, they, with some difficulty, got all well over; tho' *Christina* very narrowly escaped. But was much comforted, when she found her self safe on the other side; and, being come to a great Stone, on which Pilgrims use to sit down and rest them, *Christina* said, This Stone I ought to call *Eben-ezer*, for hitherto the Lord hath helped me.

Being thus come all safe over the slough, they went on till they came in sight of the straight Gate, which quickned there Passage towards it; and being come at it, *Martha* fell a trembling and quaking, for fear she should be rejected and turned back; but *Christina* went up straight to the Gate and knocked, her Children being by her, and *Martha* standing aloof off: After *Christina* had knocked, they heard a great Mastiff bark very fiercely at them; but being on the inside of the Gate, she knocked again and again; and so it was, that the more she knocked, the more the Mastiff barked; and yet the more the Mastiff barked, the louder she knocked.



Courage, Christina! Without more ado,
Knock, and it shall be opened unto you;
Tho' narrow th'Gate be, made so by your Sin,
Large is the Heart of him that dwells within.

At last came one to the Door, and asked who it was that knocked. And as he spake, he opened the Door; which filled *Christina* and her Children with Fear, lest the Dog that barked should have come out and flown upon them. But after the Door was opened, the Dog was quiet.

Then *Christina* said, I humbly hope the Lord of this Place will not be angry with poor Pilgrims for knocking at this Gate. —— Then said the Keeper, What is your Errand here? To which *Christina* answered, Only that we may pass through this strait Gate into the narrow Way that will bring us into the Coelestial City.

Keeper.] From whence is it that you come, and what is your Name? And what are these little Ones?

Chris.] I come from the City of *Ruine*, and my Name is *Christina*, the Wife of *Christianus*, who was himself a Pilgrim, and has passed thro' these Gates.

Keeper.] But what makes you now become a Pilgrim, who refused to come with your Husband, and afterwards with his Friend *Fidelius*? Nay, I have heard that you have expressed a great Abhorrence of a Pilgrim's Life.

Then *Christina*, bowing herself to the Ground, said, Let not my Lord be angry at his Hand-maid, and I will acknowledge to my Lord, through the Blindness of my Eyes, and the Hardness of my Heart, I have heretofore abhorred this Way: But having received an Invitation from the King of the Coelestial City to come thither, I became obedient to the heavenly Vision.

Then speaking kindly to her, the Keeper bid her to come in, and said, *Blessed is she that believeth, for there shall be a Performance of the things that have been told her from the Lord.* And then speaking to the Children, said, *Come in also, ye little Ones, for of such is the Kingdom of Heaven.* —— And then he shut the Gate.

Then *Martha*, seeing the Gate shut, and her self left out, was in a great Agony; and knew not what to do: She was unwilling to go back, and yet she saw the Door shut, that she could not go forward. But *Christina*, grieving that *Martha* was shut out, began to speak to the Keeper for her, and told him there was yet another Pilgrim without, which had come in her company from the City of *Ruine*, and she was afraid she would be dejected by seeing the Doors shut against her. —— *Martha*, having resolved before she went back to have either an Admission, or a positive Denial herself, was just going up to the Gate to knock, as the Keeper came to open it, who seeing *Martha* look somewhat dejectedly, said, *Come in, thou Blessed of the Lord, why standest thou without?* Then *Martha*, bowing her self, and making haste to the Door, came in; and, being entred, she said, O my Lord, what Grace is this, that I should be admitted here, that come without Invitation!

Keeper.] I perceive thou knowest not the Bowels of the King of this Country, whose Grace is exceeding abundant towards poor Pilgrims, and has not excluded any that come, but has made a general Invitation saying, Whosoever will let them come.

Then he brought *Martha* to *Christina* and her Children, and having called for some Refreshment for them, left them for a while by themselves; who then began to discourse thus together:

Chris.] O, my dear *Martha!* how glad am I, that thou art gotten hither! Next to the Joy I have for my self and Children, nothing could add more to it.

Martha.] If your Joy be so great for me, how much must mine needs be for my self; According to my Fear, so is my Joy: And how great was that, think you, when I saw you and your Children receiv'd in, and my self, like an unregarded and rejected one, shut out. It is impossible to express to you my Grief and Dejection. However, I was resolved at last to have

a flat Denial before I went back; and as I was going up to knock at the Door, it was opened by the Keeper, whose first Words were to me as Life from the Dead, for they were, Come in, thou Blessed of the Lord, why standest thou without? —— This made me call to mind what was written in the Book of the holy Prophets, *before you call, I will answer; and, while you are yet speaking I will hear.*

Christ.] It was a great Grace indeed; blessed be his holy Name for ever. ——— But did you ever hear the like, how that ugly Cur bark'd, as I knock'd? I was afraid, for my part, he would have burst out upon us, as the Door opened.

Love-good.] I was not afraid of this Matter, for I believ'd he was chain'd; methought he bark'd too fiercely to be left at his own Liberty; nay, were he not chain'd, the Keeper could hardly have kept him in from worrying us.

Martha.] I wonder why he keeps him. Sure he must fright many of the Pilgrims away, by his fierce and violent Barking: If I had him at my Disposal, I'd quickly be rid of him, for I'd certainly have him hang'd. ——— I have a good Mind to ask of the Keeper why he keeps such an ill-favour'd Cur.

Then said *Christina*'s Children, We wish you cou'd perswade him to hang him out of the Way, for he makes us very much afraid.

By this time the Keeper came to them again, and spake kindly unto them, and had them to a Place from whence they had a Prospect of the Way that they should go. —— Then said *Martha*, If it might not offend my Lord, I would ask whether or no the cruel and loud Barking of that Dog, which made such a grievous Barking a while ago, does not sometimes fright back some Pilgrims as are coming hither?

Keeper.] He does not only fright back some Pilgrims, but also, tho' he be chain'd, gets loose at sometimes, and worries several Pilgrims, for whom I have a

great Kindness: But he belongs to another Man's Ground: But in a little time, I shall take another Course with him.

Then I saw that the Keeper, having furnished them with what they wanted, and shewed them the Way in which they shou'd go, sent them away, and they departed. —— And as they went, *Martha* said, I was before so sorrowful I cou'd hardly speak; but now methinks I can sing. And thereupon she sung as followeth:

O *Blessed be the heavenly King*
Of the Celestial City!
Pilgrims his Praises ought to sing,
He shews to them such Pity!

Come in, ye Blessed of the Lord,
He to poor Pilgrims says;
And rich Refreshment does afford
To those that keep his Ways.

To worthless me he op'd the Gate,
And I am enter'd in;
And now am in a hopeful State,
Who late have hopeless been.

Then said *Christina*, When I was at the Slough of *Despondency*, I was all in Tears, but now my Tears are turn'd into Rejoycing: And then *Christina* sung likewise:

I *That a Pilgrim's Life abhorr'd,*
Am now a Pilgrim made:
O let me magnifie the Lord,
Whose Call I have obey'd.

Now of a Pilgrim's Life I'm glad,
And do rejoyce in't more

Than

Than if I both the Indies *had,*
Or Ophir's *glittering Ore.*

To be by Heav'ns cœlesti al King
Into his Joy invited!
O what amazing Guilt 'twould bring,
Should such great Grace be slighted!

So I saw in my Dream that they all went on rejoycing; but, alas! What Stability is there in this Life? Sometimes clear and sometimes cloudy is the Face of the Sky, and such is the Life of Pilgrims: For they had not gone far on their Way, before they saw a couple of Ruffians coming out of the Grounds on the left Hand, where the barking Dog was, and they came towards these Pilgrims. I like not these Men, said *Christina*, for they are two ill-look'd Persons. Well, said *Martha*, let their Looks be what they will, we will have nothing to do with them. But I fear, said *Christina*, lest they will have something to do with us, and therefore let us put on our Vails; which they did. As soon as these ill-look'd Persons came up to them, they straight went to take hold of them, but *Christina* and *Martha* kept them off, and bid them be gone, for they had no Business with them. But the Ruffians, not minding what they said, laid hold of them, at which they cried out; which being observed by *Lovegod*, *Christina*'s eldest Son, he said, Though I cannot help my self, I'll fetch those that shall; and, with that he ran back as fast as he could, to the Gate they had passed, and told there what had happened: Upon which two Persons came along with him to assist the Pilgrims, at the sight of whom, *Christina* and *Martha* rejoyced; but the Ruffians forthwith ran away, and got over again into the Grounds from whence they came. ——— Then *Christina* and *Martha* returned Thanks to their Rescuers, and commended her Son for what he had done. Then said *Christina* to her Res-

cuers, Pray what was the Design of these Ruffians, and what were they?

Rescuers.] These are some that belong to the Enemy of Pilgrims, and are protected by the barking Dog you have before heard, who is kept in that Ground. And tho' they seem to be very strong and resolute, yet, if you resist them stoutly, they would have fled from you; for their Strength is nothing when they meet with Resistance; but when they don't, they triumph. Then the Rescuers returned back again, and left the Pilgrims to prosecute their Journey, thanking God for the timely Assistance that *Love-good* had called to help them.

Then said *Martha*, I see there is no promising our selves any Happiness till we come to the Cœlestial City: I was not at all aware of this Danger. However, by this means, we know the better the Nature of our Enemies, and that our Work is to resist them, being stedfast in the Faith.

Well, said *Christina*, they have put me into that Disorder, that I have scarce Strength enough to go along, and therefore let us not go so fast. And as they were going on slowly, they heard a Voice, but knew not from whence it came, singing,

Christina, *do not stop nor stay,*
But mend thy Pace for Shame:
'Tis I that speak, whom thou heardst say,
I'd call thee by thy Name.

Christina started to hear her Name mention'd: O, said she, this is the Voice, and these are the Words, I heard, as I lay in my Bed, in the City of *Ruine*. This is to me a Confirmation, and therefore let me go on, and mend my Pace. O, *Martha*, what Grace is it, that I should be thus call'd by Name! Then said *Martha*, It is great Grace indeed; but is it not a Shame we should be call'd upon to mend our Pace, when

when a Crown is at our Journey's end? —— By this time, they were arrived at the House of the *Instructor*, and *Christina* knocking at the Door, the Gate was presently opened by a beautiful Damsel, whose Name was *Innocence*, who asked them with a smiling Countenance, what it was they desired to have there? To whom *Christina* answered, We are Pilgrims, and are told that the *Instructor* dwells here, who both lodgeth Pilgrims and instructs them for their Pilgrimage. And the Night approaching, we are willing to tarry here, if it may be, till the Morning.

Innocen.] If you will tell me your Name, I will tell it to the *Instructor*, and bring you his Answer.

Christ.] I am the Wife of *Christianus* the Pilgrim, that called at this Place some Years ago. And these are his Children also: But this young Maiden is my Companion. And my Name is *Christina*.

Innoce.] I knew your Husband, and have heard speak of you; and I doubt not but you will be welcome here. However, I must first go in, and tell the *Instructor*. —— Then she went in, and told who was at the Door, waiting for Admittance; upon which they all rejoyced; and the *Instructor* bid her go and desire them to come in, which she did accordingly: And, being come in, the *Instructor* said to *Christina*, Art thou the Wife of good *Christianus*, whom, against his Will, he left behind him, when he became a Pilgrim?

Christ.] Yes, I am his Wife, but was then, through the Blindness of my Mind, and the Hardness of my Heart, an Enemy to those Ways of which I am now a Professor.

Instructor.] The great Prince of the Coelestial City does not only call whom he will, but calls 'em also when he will; some at the third Hour, some at the sixth, some at the ninth, and some even at the eleventh Hour: And it is great Mercy to be called, tho' but at the last Hour. —— And then, turning to the

Chil-

Children, he said, And are you little Ones willing to become Pilgrims?

Love-good.] Then *Love-good* answered, Yes, for we have been told, *That of such is the Kingdom of Heaven.*

Instruct.] But can you, think you, go through the Dangers and Difficulties that be in the Way?

Love-good.] *We can do all things through Christ that strengthens us.*

Instruct.] Child, thou hast answer'd discreetly; thou art not far from the Kingdom of God. ——— Then, turning to *Martha*, he said, Well, young Maiden, how came you to be a Pilgrim?

Mar.] I was invited by *Christina* to go along with her; and having found Grace to be admitted into the strait Gate, I have been thereby encouraged to go on, and I have heard, that the King of the Cœlestial Country is a merciful King.

Instr.] Very well; tho' thy beginning has been but small, yet your latter end shall greatly increase. Then the *Instructor* caused them to be had into a Room to sit down and refresh themselves with somewhat till Supper was ready. And there were they bid welcome by those that belonged to the House: After which the *Instructor* shewed them those Symbolical Instructions which he had shewed to *Christianus* before (mentioned in the First Part, *p.* 19, 20, *&c.*

After the *Instructor* had shewed them these things, he had them into another Room, where there was a Table spread with curious Delicates of all kinds, and over-against the Table there was a Bed, with a Man stretching forth his Limbs upon it, but so very poor, that he was almost starved: Then said *Christina*, What makes this Man ready to starve, in the midst of so much Plenty?

Instruct.] This Man represents *Sloth*, who had rather starve, than be at the Pains to rise and eat of what is ready prepared for him; and resembles the

Men

Men of the World, who prefer their own Ease and Idleness, before the Dainties of the Cœlestial Kingdom, to the Destruction both of their Souls and Bodies.

Then the *Instructor* had them into another Room, where there was a Man that had his Head always inclined to the Earth, and went stooping continually, and picking up of Dirt and Filth from the Ground, another Man went behind him, holding up several bright and orient Jewels of great Value and Lustre over his Head, and told him if he would but let alone picking up of Dirt, he would give him those Jewels he had in his Hand; which yet the Man refused, and continued picking of the Dirt, and slighting the Jewels which were offer'd him.

Then said *Christina*, I never saw any thing so foolish as that Man.

Instruct.] More foolish than he, is the Man that for the sake of this present World, despises the Glory of the World to come. For viler than the Dirt he so industriously picks up, are all those things for which Men spend their Time and Strength, and even give away their Souls, in comparison to those things to which they are invited, and which are held forth to them, by the Ambassadors of the Cœlestial King.

Then the *Instructor* had them into his Garden, where there was great Variety of curious Flowers, choice both for their Scent and Beauty; for here was the Rose of *Sharon*, the most excellent for Sweetness, and the Lilly of the Vallies, the most surpassing for Beauty. ——— Being come to a Rose-tree, where were several Roses of a most fragrant Smell, he shewed them a Bee, sucking at one of the Roses, and a Spider sucking at another. Then said the *Instructor*, Do you see the Bee and the Spider, both sucking of a Rose; and yet from that very Rose from which the Bee sucks Hony, the Spider extracts Poison: Not that the Flower hath any poisonous Quality; the Difference

arises

ariſes from the differing Natures of the Bee and of the Spider; the Vertue of the Flower ſuck'd by the Bee, is converted into Hony; but let a Spider come to the ſame Flower and he will turn its fragrant Sweetneſs into the rankeſt Poiſon. Such is the Difference betwixt a ſincere Pilgrim and a wicked Man; the one ſhall, by the Grace of God, (more ſweet than Hony and a Hony-comb to a Believer's Taſte, and far more fragrant than a Damaſk Roſe unto his Smell) be nouriſh'd unto Life eternal; the other ſhall turn that very Grace to Wantonneſs, and ſeal up to himſelf his own Damnation. Again, As amongſt the Flowers ſome are remarkable for one Colour, and ſome for another; ſome are more fragrant and ſome are more beautiful, and ſome for their Virtue in one kind, and ſome in another; ſo 'tis amongſt the Saints; ſome are eminent for Faith, ſome for Hope, and ſome for Charity; ſome excel in Zeal, and ſome in Meekneſs; for tho' there be the ſame Spirit in them all, yet there are Diverſities of Gifts: As one Star differeth from another in Glory.

Supper being by this time ready, and notice being given thereof to the *Inſtructor*, they went in and ſat down where the Supper was provided; and after the *Inſtructor* had craved a Bleſſing, they fell to, one ſinging while they ſat at Meat,

COme eat, O Friends, and do not ſpare,
Of what's provided here;
Theſe Dainties for poor Pilgrims are,
That they may make good Chear.

If ſuch good Things our heavenly King
Provides us in the Way,
What Joy will his bleſt Preſence bring,
Where we ſhall always ſtay?

After

After they had supped, the *Instructor* asked *Christina* and *Martha*, what it was that moved them to become Pilgrims? And they both gave him the Account before related: And then, having incouraged each of them to go on chearfully, and persevere to the end, they were had to their several Apartments to take their Rest; but *Martha* could sleep but little for the Joy she received from the Words of the *Instructor*, nor doubting now but she should be accepted by the King of the Coelestial City.

The Morning being come, they were ordered by the *Instructor* to be had to a curious Fountain, the nicest in the whole World; the Waters whereof were the most cleansing; this Fountain was that which is called a Fountain for Sin and Uncleanness, and all that are washed in it, being cleansed from all their Filthiness.

After they had been thus washed, they were brought to the *Instructor*, who gave each of them a Badge, that they might be known to belong to the King of the heavenly Country; and then likewise he ordered Change of Rayment to be given to them, in which being cloathed, they seemed exceeding beautiful; insomuch that *Christina* greatly admired *Martha*, esteeming her, as she was then attired, the fairest that ever she saw; and on the contrary, *Martha* told *Christina* that she never saw her look with so much Comliness before: The Children also were surpriz'd at one another. —— Then, having given *Christina* some of the choice Fruits of the Place, for their Refreshment by the Way, and being now just ready to go, the *Instructor* order'd one of his trusty Servants, whose Name was *Conquer-all*, to be called to him: who being come, I would have thee, said he, to arm thy self with an Helmet, Breast-plate, and Shield, and take thy Sword in thy Hand, and go along with these Pilgrims to *Graces Hall*, where I would have them to lodge next; and, having seen them safe thither, return to me.

Then

Then *Christina* and *Martha* kneeled down, and said, Nay, my Lord, if we have found Grace in thy sight, let the Conductor thou hast appointed us, go with us through our whole Journey to the Cœlestial City, lest being overcome by the Enemies of the Cœlestial King, we perish in the Way; —— And we, said the Children (who then kneeled down too) are but Striplings, and cannot defend our selves, much less our Mother and *Martha*.

Instructor.] Did not you tell me, young Lad, (said he to *Love-good*, who was the eldest) that you could do all things?

Love-good.] Yes, my Lord, thro' Christ that strengthens me.

Instructor.] Well then depend upon his Strength, and trust in him that can help.

Love-good.] My Lord, I desire to trust him, but fear lest we should tempt him, to go without a Conductor.

Instruct.] You have answered well. Go then, *Conquer-all*, and conduct them safely to their Journey's end. Then did they all make a low Obeisance to the *Instructor*, who having said, *May the Presence of your King make glad your Hearts*, sent them away, and they departed, *Conquer-all* going armed before them. And as they went, *Christina* sung,

O praise the Lord, we've here instructed been,
Feasted with Dainties, cleansed from our Sin,
Array'd in splendent Robes: What would we more?
Our God's behind, and Conquer-all's *before.*

Now I saw in my Dream, that these Pilgrims went along, and *Conquer-all* before them, till they came to the Way that has three Crosses, by the biggest of which *Christianus* before was eased of his Burden. This Tree, said *Conquer-all*, is sure the strongest of any in the whole World. ——

Christ.]

Christ.] Why do you think so?

Conq.] Because it has born the Burden of all the Pilgrims in the World: And here it was that your Husband *Christianus* got rid of his Burden; and upon this likewise must your Burdens hang, when you are eased of them.

Christ.] O when shall that Time come? That would be the Crown of all Blessings: It is that Burden that weighs me down as I go, and makes me so lifeless and listless in my Pilgrimage, and is the Cause of all the sad Hours that I endure, and all those Fears and Doubts I meet with in my Way: O wretched Woman that I am, when shall I be eased thereof!

Conq.] Where do you find this Burden that you speak of lye? For it appears not visible to me.

Christ.] O 'tis within me, it lies heavy at my Heart: 'Tis just as if a great Stone was at the bottom of it: And, being an inward Burden, it is so much the harder to be taken off: For it lies always heavy at my Heart, and O how greatly am I laden with it!

Conq.] It is your Mercy that you are so burden'd, because to such the King of the Cœlestial City has promis'd to give Ease; and such he has invited to come to him: Yea, to the Cross he fastens all the Burdens of poor laden Pilgrims.

Christ.] You tell me joyful News indeed! For were my Burden taken off, I then should run the Way of his Commandments, and make a Pleasure of my Pilgrimage.

Look

Look well, Christina, *here; and* Martha *mind;*
Here 'tis that burden'd Sinners Ease do find:
Here JESUS *underwent his Father's Frown;*
He bore the Cross, that we might wear the Crown.

Mar-

Martha.] Eternal Praiſes be to him that nailed them faſt here; and Overcame by Dying.

Conq.] He is indeed the true *Conquer-all*, and this was the Place of his Conqueſt; for he overcame Sin, and Death, and Hell, and triumphed over them openly on the Croſs.

Then I ſaw in my Dream, that as *Chriſtina* went under the Croſs, ſhe gave a ſudden Leap, and cried out, 'Tis gone, 'tis gone! At which *Martha* aſked her what was gone?—— O, ſaid *Chriſtina*, ſomething is gone that has long lain heavy on my Heart: And I am eaſed on a ſudden ——. Then ſaid *Conquer-all*, this has happened to you, through the Virtue of the Croſs of Chriſt: By this our Burdens are eaſed, our Hearts are lightned, and our Love is enlarged towards him that hath done this for us, even beyond expreſſion: So that we are forced to cry out like *David*, O how I love the Lord!

Then I ſaw in my Dream, that as theſe Pilgrims went along, they came by a Place where there was a Gallows, and three Men hanging in Chains thereon.

Then ſaid *Martha*, Why are theſe Men hanged here?

Conq.] To be a Warning to all that paſs by. Theſe were three Enemies to Pilgrims, and endeavoured to turn them out of their Way: Their Names are *Fooliſhneſs*, *Idleneſs*, and *Daring*. Who all lay aſleep when *Chriſtianus* went by here on Pilgrimage, and would not be waked by him. And have ſince been taken and hanged for their endeavouring to ſeduce Pilgrims.

Chriſ.] They are ſerved as they ought to be, and for my part, I don't pity 'em.

May all Thoſe *meet ſuch Puniſhment as they,*
Who would poor Pilgrims turn out of the Way,
And cauſe them from the Paths of Truth to ſtray.

Then I saw in my Dream, that they came to *Difficult-hill*, at the Foot of which were two different Turnings. In these Ways, said *Conquer-all*, there were two Men lost, when *Christianus* went up this Hill, whose Names were *Seeming* and *Formality*; and tho' they have been endeavour'd to be stopt, yet those that love their Ease will chuse to go along with either of them, rather then come up the Hill, it is so deep and difficult.

Chris.] Better is it to take Pains in the Way of Life, than to go smoothly to Destruction. ——— This Hill indeed is very steep, and I see it will put us to it.

Martha.] I find it so hard, I can't go much further without resting my self, and taking Breath a little.

The Children also were quite tired, that *Love-good* led his youngest Brother by the Hand, and *Conquer-all* took the other two, and encourag'd them all, by telling them there was an Arbor a little higher, provided by the Prince of Pilgrims to rest in. As soon as they were got to the Arbor, they all sat down, rejoycing they had overcome so much of the Difficulty of that Hill. And then *Martha* said,

Martha.] O how pleasant is Rest to them that are weary! And what a Pleasure is it now to look down upon that Way it was so painful to come up. Then said *Conquer-all*,

Conq.] This is the Arbor in which poor *Christianus* slept, and left his Book behind him. —— At these Words *Christina* fell a weeping. ——

Conq-all.] What weep you for, *Christina?*

Chris.] I weep to think how great the Exercises were of my dear Husband; he came to this Place all alone, without a Guide, or any to instruct him: Whereas I, that despis'd and censur'd him, have a suitable Companion, the Comfort of my Children, and a Conductor both to direct us in the Way, and to defend us from our Enemies! O what am I, that I shou'd have such Grace bestowed upon me!

Conq-

Conq'-all.] We all have reason to admire at Grace, and *Christianus* had great Experience of the Power thereof; for tho' he wanted those Comforts that you now enjoy, he had that Grace which was sufficient for him, and carried him through all his Difficulties. For as his Difficulties did encrease, so did that Grace by which he over-came them; and found the Promise of the Cœlestial King made good to him, *That as his Day was, so his Strength should be.* —— Then, turning to the Children, But come, said he, young Pilgrims, how do you do? Then said *Learn-well* and *Plain-heart*, The better for your kind Assistance in helping of us up the Hill. And I, said *Hopeful*, (who was the youngest of them) am in like sort beholden to my Brother *Love-good*, who has in that perform'd a Brother's part to me indeed, for a Brother is born for Adversity.

Love-good.] I help'd where I saw there was greatest need; but, had I follow'd mine own Inclinations, I should have given a helping Hand to *Martha*. —— This caus'd a Blush in *Martha*, and made all the rest to smile. —— Then *Christina* brought forth of the fruits she received from the *Instructor*, and gave amongst them, as also to each a Dram of the Water of Life which she had receiv'd from him; and being herewithal refreshed, *Conquer-all* now put them in Mind that it was time to go.

So I saw in my Dream that they all arose and went on together: And being come to the Top of the Hill, *Conquer-all* shewed them the Place in which *Christianus* met with *Fearful* and *Doubting*, who would have perswaded him to return back, for fear of the Lions that are before. —— At this, *Martha* seemed somewhat concerned, and said, What are there Lions then in the Way before us? Yes, said *Conquer-all*, there are two Lions, that we must pass between; but be not afraid, for we have a Lion on our side, that exceeds them far, and that is the Lion of the Tribe of *Judah*.

Then,

Then, being come down the Hill, and got to the Entrance of a narrow Passage, they could discern *Graces Hall* on the top of the Hill before them, which was a very stately Palace.

Conq'-all.] There is the Palace design'd for your Lodging to Night, but, before you get thither, you must pass by the Lions, which you will see by and by.——Now the Children were very forward to go on, but when they had gone a little further, and were within sight of the Lions, they began to shrink back, and to get behind: At which their Conductor said, Well, my Lads, I see you are willing to keep out of Danger as long as you can.—— Then, drawing his Sword, and buckling on his Armor close to him, he came up to the Lions, by whom he found a Giant standing, to set them on upon Pilgrims, and his Name was like himself, *Frightful.*—— As soon as *Conquer-all* came near the Lions, he cry'd out with a great Voice to stand further off, and be gone, for he had no Business there; Which, said he, if thou refusest, I shall quickly give they Carcass to the Lions!

Conq-hall.] I am sent as a Conductor to these Pilgrims, who are going to the Cœlestial City; and this is their Way, out of which I will not stir a Step: And as for thy Threats I matter them not, for I am about the King's Business, and upon the King's Highway.—— And then going up to the very Face of the Giant, he gave him such a Blow with his Sword, that he made him stagger again; *Christina* and *Martha*, and the Children likewise praying that their Conductor might have the Victory, without which they look'd upon themselves as lost. But *Conquer-all* was not idle, but follow'd his first Blow so closely, that he soon brought the Giant to the Ground, and then, at one Blow, cut off his Head, which as soon as the Pilgrims saw, the eldest Son, *Love-good*, came running up to him, and thank'd God which had given him the Victory.—— Then *Conquer-all*, bidding the

rest

rest come up and not fear, they all came and passed by the Lions without receiving any Harm, tho' they were afraid of their grim Countenances. Now I saw in my Dream, that after they had passed the Lions, as they went along, *Christiana* sung,

Thy Name, Lord, magnifie we will;
For thou hast Mercy store:
Thy Hand did Giant Frightful *kill,*
Which therefore we adore.

'Tis true, our Strength is very small,
For we poor Pilgrims be;
But surely he must Conquer all,
Whose Arm's upheld by thee.

For 'tis thy Pow'r that we adore,
Thy Arm that makes us bold;
For quickly we o'er-come shou'd be,
Did not thy Arm uphold.

Then unto thee our Voice we'll raise,
And all the Glory render:
For thou alone deserv'st the Praise,
Who art our great Defender.

The Encounter with Giant *Frightful* had taken up so much Time, that now the Night drew on, which made them mend their Pace to *Graces Hall*, where they were soon arrived, and *Conquer-all*, knocking hard at the Door, the Porter asked who was there? To whom *Conquer-all* answering, whose Voice he knew, he soon opened the Door.

Glad

Glad was Christina *to see* Frightful *fall,*
But gladder far to come to Graces Hall.
When Pilgrims do with all the Graces meet,
Their Pilgrimage must sure be very sweet.

And

And then asking his Business, he told him that he had brought some Pilgrims thither to lodge that Night, whom (by his Lord's Commandment) he was Conducting to the Cœlestial City; But, said he, as we came into the Lions, I met with Giant *Frightful*, who would have oppos'd our Passage, but after some hard Words on both sides, I engaged with him, and have cut him off, leaving the Road open for such Pilgrims as shall follow, and have brought those I had the Charge of thither in safety.

Porter.] I am glad that wicked Enemy of Pilgrims is destroyed: But who are these that you have brought?

Conq-all.] It is *Christina*, the Widow of *Christiano*, who has been formerly here himself, and whom I am sure you knew, and her four Sons, and one *Martha*, a young Maiden her Companion.

Porter.] How! *Christina!* the Wife of *Christiano!* She will be a welcome Guest here, where her Husband was so well known and beloved. Then the Porter cauled them to come in, and rung the Bell, as he was used to do in such Cases. And one of the Virgins belonging to the House coming out, Mr. *Conquer-all* told her his Business, and whom he had brought with him; at which, being much rejoyced, she invited them all to come into the great Hall: where having discourted with them a while about their going in Pilgrimage, the Pilgrims desired to go to their rest, because it was late; which after some Refreshment taken, they conducted them to: Mr. *Conquer-all* telling them, that the Engagement he had had with the Giant *Frightful*, was so great, that he intended to stay there all the next Day.

Then *Christina* and *Martha* were lodged in one Chamber, and the Lads in another, and Mr. *Conquer-all* in a third. And after they were in their Beds, they heard a most harmonious Melody of several Sorts of Musick, but knew not from whence it

came, tho' they heard the following Song very plainly

To that Great King that dwells on high
In the Celestial City,
Let us our Praises multiply,
And warble forth our Ditty.

From Ruine he and Misery
Poor Pilgrims forth does bring,
And them translates to such a State
As makes their Hearts to sing.

Christina he from Wrath makes flee,
And lovely Martha too;
With all her Sons, those hopeful Ones,
O see what Grace can do!

Then said *Christina*, I never heard so sweet Musick in my Life. Nor I a Song that pleas'd me better, said *Martha*, —— O if there be so much Delight to be had in *Graces-hall*, what will there be in the Parlour of Glory! And after some other Discourses of this Nature, they betook themselves to sleep.

In the Morning *Prudence* and *Piety*, two of the Virgins belonging to the House, came into the Chamber of *Christina*, and asked them how they rested? who answered, they never rested better, being extreamly delighted with the Musick and a Song they heard after they were in Bed, and desired to know who it was that sung it, and played so sweetly. To which *Prudence* answered, it was one of the Songs of *Sion*, and was sung by *Melody*, a Virgin belonging to the House, who had the Harp of *David*.

Then *Prudence* told them, that if they pleased, they should be welcome to stay there as long as they would, and have such Entertainment as the House could give them. —— *Christina* kindly thanked them, and told them they liked their Company and Accommoderions so well, that they would stay as long as Mr. *Conquer-all* would be willing to tarry with them, who

who was to be their Conductor to the coelestial City. —— Well, said *Prudence*, we can prevail with him to tarry till you are minded to go.

Then *Piety* sitting down by *Christina* took her by the Hand, and said,

Piet.] Dear *Christina*, I cannot but rejoyce at that Grace that has made you a Pilgrim, when I consider with what Affection *Christianus* your Husband spoke to me of you when he was here: For I question'd him whether he had a Wife and Family or no; and he told me he had a Wife and four Children: Then I ask'd him why he brought not them in Pilgrimage along with him. But, poor Man, he could hardly answer me for weeping: At last his Answer was, he could not perswade you. He had (he said) endeavour'd to shew you the Destruction that was hanging over the City where you were; but could not after all prevail with you. Till at last his Tears would let him speak no longer. I remember I comforted him then as well as I was able, and told him, that tho' he cou'd not perswade you, yet God cou'd: Which was that which comforted *Noah*, God (said he) shall perswade *Japheth* and he shall dwell in the Tents of *Shem*.

Christina's Heart was full all the time that *Piety* was thus discourting with her; and now she could hold out no longer, but burst into a Flood of Tears, which she shed with so much Affection and Sense of the Goodness of God, and the Hardness of her own Heart, that *Martha* fell a weeping also, and *Prudence* and *Piety* could not forbear. At last, having with much ado dried up her Tears, she said,

Christ.] It is always a Heart-breaking thing with me (tho' there is nothing that I delight in more) to hear and remember with what Bowels of Compassion my dear Husband often intreated me to turn Pilgrim: how much did he labour to shew me how near I was to everlasting Ruine! That 'twas but by one poor Puff

of Breath that I was kept out of Hell, and that might be taken from me in a Moment, and then I must unavoidably perish! O how did he exhort me to Repentance! He told me nothing but Hell was to be expected without it; and that the Son of the Bleſſed himſelf could not ſave an unrepentant Sinner. Then he labour'd to ſhew me the vaſt Difference between Time and Eternity: and what Madneſs and Folly 'twas to prefer the preſent Life before that which is to come: And all this he urg'd ſo pathetically, and with ſuch tender Affection, that methinks I cann't but ſtand and wonder at the Hardneſs of my Heart, that nothing of all this could move me! Well did you obſerve indeed what *Noah* ſaid concerning *Japhet*, That God *ſhould perſwade him to dwell in the Tents of* Shem.

Piety.] The Evangelical Prophet *Iſaiah* has told us along time ago, *That it is God which teacheth us to profit*: And I remember I have heard an ancient Pilgrim that made this Obſervation upon it, *That Man may preach profitable things to us, but it is GOD that teaches to profit by thoſe things.* And the reaſon is, Men ſpeak but to the outward Ear, but God ſpeaks to the Heart.——— But pray by what means was it that God perſwaded you to turn Pilgrim?

Chriſt.] I had heard of the Troubles my dear Husband met with in his Pilgrimage, which tho' they troubled me, yet I rather derided than pitied him (to my ſhame I may ſpeak it) and had likewiſe heard of ſome flying Reports of his being received into the Celeſtial City, and the Favour he was in there with the King: which me thought I was glad to hear, and then ſecretly wiſh'd my ſelf with him: I had alſo been warned by ſeveral after he was gone of the certain Deſtruction that was like to befal the City of *Ruine* where I dwelt, which ſome times wou'd make my Heart ake; and at ſuch times wou'd wiſh I were with my Huſband; but then the Difficulty of the Way wou'd diſcourage me; and ſo I rather thought

of staying where I was, hoping I should do as well as others, rather than encounter with those Difficulties which I was afraid I should never be able to over-come. Besides, I was afraid that because I had refused to go with my Husband, and had look'd upon him as a whimsical Man, that the King of the heavenly City would never receive me, but rather reject me. All which Thoughts I still kept to my self. But whilst things were thus with me, early one Morning, before it was perfect Day, I felt somebody take me by the Hand, and pull me, as I lay in my Bed, whereupon opening my Eyes, and starting, I saw a Shining One at my Bed-side, who said to me, as soon as I look'd upon him, *O Christina! why lyest thou sleeping in the City of* Ruine, *when thy Husband has passed the River of* Mortality, *and is now crowned with Blessedness, in the Regions of immortal Glory, and there are many Pilgrims hastening after him. Arise, therefore, and give all Diligence to make thy Calling and Election sure; for yet there is Room: And the King of the heavenly Country does by me invite thee thither; Yea, he has called thee by Name. But see that thou no longer refuse him that speaketh.* And after he had thus spoken, he departed, but which way I know not; Upon this, I presently arose, and being troubled at this unusual Salutation, especially at the last Words thereof, which seemed to be spoken in a different Air from the rest, I acquainted my Children therewith, and of my Intention not to disobey this heavenly Vision; which my eldest Son *Love-good* further explained to me, telling me, that by my Husband's having passed the River of *Mortality*, was meant his being passed out of this Life, which is a mortal State, into a State of Immortality. Advising me forthwith to begin my Pilgrimage, lest the King of the Coelestial Country should take my *Delay* for a *Dental*. And being amazed at the Answer of my Child, I delayed not to begin my Pilgrimage.

Piet.] This was an eminent Appearance of God indeed, and you have well done to obey the heavenly Call: For what can you have more than an Invitation from the heavenly King? And it was an extraordinary thing in your Son *Love-good*, to hasten you in your intended Pilgrimage, lest your Delay should be taken for a Denial. —— And then, turning to *Martha*, she said, But pray, what was it that engag'd you to go on Pilgrimage?

Martha.] I came as it were by accident; for going with one Mrs. *All-fear* a Neighbour of ours in the City of *Rune*, to give a Visit to *Christina*; we found her, with her Children, preparing to be gone on Pilgrimage, which very much surpriz'd us; and, enquiring the Reason, she gave us the Account she has now given you. My Neighbour *All-fear* did all she could to dissuade her from it, but in vain; which when she saw, she reviled her, and left her, and wou'd have had me left her too; but I was willing (seeing she was resolved to go) to go out of Town with her, and bring her part of the Way; and, being a little terrified in my self at the Destruction that I had heard was like to come upon our City, I wish'd in myself, that I had the same Invitation to go on Pilgrimage as she had; but I feared, if I went, I should be rejected. And, having told my Thoughts and Fears to *Christina*, she was very desirous I should go along with her; and, when I objected I had no Invitation, she urged several things to perswade me, as, The Danger I was in, if I staid there; which was (as she said) sufficient ground to make me fly from thence; and that there was Safety to be had in the coelestial City, was ground enough for me to go on Pilgrimage thither. She put me in mind also what the shining One said to her. That there were many Pilgrims following after *Christianus*, and that yet there was room: Telling me also, that the Prince of the heavenly Country had declared, That he that came to him, he would in no wise cast out;

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by which, and other Arguments she used, I was resolv'd to go along with her till we came to the strait Gate, and that if I was receiv'd there, and not rejected, I would go with her to the coelestial City; for I feared not the Difficulty of the Way, but that I should not be accepted by the King: So I came along with her out of the City of *Ruine*, and was reviled by our Neighbours even as she. But when we came to the strait Gate, what wou'd I have given to have had an Assurance I should have been let in? And you cannot easily imagine what an Agony I was in, when I saw *Christina* and her Sons let in, and the Gate shut against me. I was ——.

Piety.] How! was the Gate shut against you, do you say?

Martha.] I stood a loof off, being fearful, and the Keeper of the Gate I believe saw me not. But when *Christina* and her Sons were let in, and the Gate shut against me, I was as if I had been giving up the Ghost: However, I resolv'd to knock at the Gate, and be flatly denied entrance before I would go back. In the mean time, *Christina*, seeing the Gate shut against me, had given an Account of me to the Keeper of the Gate, who strait went to the Gate to call me in, and open'd it, just as I was going to knock, and seeing me there, said, Come in, thou Blessed of the Lord, why standest thou without? At which, being encouraged, I entred in, and have ever since, through Grace, continued my Pilgrimage.

Piety.] I doubt not but he that has begun this good Work in you, and carried it on hitherto, will give you Perseverance to the end. Continue therefore to trust in the Lord, and he will give you the Desires of your Heart.

Then *Prudence* and *Piety*, thanking *Christina* and *Martha* for the Account they had given them of God's Dealings with them, in perswading them to turn Pilgrims, desired them to take their own time to come

Piety.] This was an eminent Appearance of God indeed, and you have well done to obey the heavenly Call: For what can you have more than an Invitation from the heavenly King? And it was an extraordinary thing in your Son *Love-good*, to hasten you in your intended Pilgrimage, lest your Delay should be taken for a Denial. —— And then, turning to *Martha*, she said, But pray, what was it that engag'd you to go on Pilgrimage?

Martha.] I came as it were by accident; for going with one Mrs. *All-fear* a Neighbour of ours in the City of *Rume*, to give a Visit to *Christina*; we found her, with her Children, preparing to be gone on Pilgrimage; which very much surpriz'd us; and, enquiring the Reason, she gave us the Account she has now given you. My Neighbour *All-fear* did all she could to dissuade her from it, but in vain; which when she saw, she reviled her, and left her, and wou'd have had me left her too; but I was willing (seeing she was resolved to go) to go out of Town with her, and bring her part of the Way; and, being a little terrified in my self at the Destruction that I had heard was like to come upon our City, I wish'd in myself, that I had the same Invitation to go on Pilgrimage as she had; but I feared, if I went, I should be rejected. And, having told my Thoughts and Fears to *Christina*, she was very desirous I should go along with her; and, when I objected I had no Invitation, she urged several things to perswade me, as, The Danger I was in, if I staid there; which was (as she said) sufficient ground to make me fly from thence; and that there was Safety to be had in the coelestial City, was ground enough for me to go on Pilgrimage thither. She put me in mind also what the shining One said to her. That there were many Pilgrims following after *Christianus*, and that yet there was room: Telling me also, that the Prince of the heavenly Country had declared, That he that came to him, he would in no wise cast out;

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by which, and other Arguments ſhe uſed, I was reſolv'd to go along with her till we came to the ſtrait Gate, and that if I was receiv'd there, and not rejected, I would go with her to the coeleſtial City; for I feared not the Difficulty of the Way, but that I ſhould not be accepted by the King: So I came along with her out of the City of *Ruine*, and was reviled by our Neighbours even as ſhe. But when we came to the ſtrait Gate, what wou'd I have given to have had an Aſſurance I ſhould have been let in? And you cannot eaſily imagine what an Agony I was in, when I ſaw *Chriſtina* and her Sons let in, and the Gate ſhut againſt me. I was ——.

Piety.] How! was the Gate ſhut againſt you, do you ſay?

Martha.] I ſtood a loof off, being fearful, and the Keeper of the Gate I believe ſaw me not. But when *Chriſtina* and her Sons were let in, and the Gate ſhut againſt me, I was as if I had been giving up the Ghoſt: However, I reſolv'd to knock at the Gate, and be flatly denied entrance before I would go back. In the mean time, *Chriſtina*, ſeeing the Gate ſhut againſt me, had given an Account of me to the Keeper of the Gate, who ſtrait went to the Gate to call me in, and open'd it, juſt as I was going to knock, and ſeeing me there, ſaid, Come in, thou Bleſſed of the Lord, why ſtandeſt thou without? At which, being encouraged, I entred in, and have ever ſince, through Grace, continued my Pilgrimage.

Piety.] I doubt not but he that has begun this good Work in you, and carried it on hitherto, will give you Perſeverance to the end. Continue therefore to truſt in the Lord, and he will give you the Deſires of your Heart.

Then *Prudence* and *Piety*, thanking *Chriſtina* and *Martha* for the Account they had given them of God's Dealings with them, in perſwading them to turn Pilgrims, deſired them to take their own time to come

down, and they would go and see how her Sons did, and then going to the Chamber where they lay, found they were up and at Prayer. So they staid at the Chamber-door, till they had done Prayer, and then came in, and asked them how they did, and whether they had rested well? To which they answered, Very well. Then *Prudence* said,

Prud.] I am glad to see you spend your Time in Prayer and holy Exercises, for such Things become Pilgrims; and by that means you will be able to overcome the Difficulties you have to encounter in the Way.

Love-good.] Then said *Love-good* (who was the eldest) the Difficulties without, methinks are nothing, it is the Difficulties within are most hard to encounter with.

Prud.] Why young Man, what Difficulties do you find within, that are so hard?

Love-good.] That which has put me more to it than all I have met without, I mean Sin, which I find takes off my Heart from the Love of God, and draws off my Affection from heavenly Things, and brings them down to the Earth.

Prud.] To be sensible of these Things is your great Mercy: For they say, in respect to the State of our Bodies, the Knowledge of our Distemper is more than half the Cure.

Love-good.] To be sensible of Sin, and yet to be led Captive by it, is very sad.

Prud.] How do you know you are led Captive by it?

Love-good.] Because I find my Heart willing to follow those youthful Lusts which I am commanded to fly; and to love those things I ought to hate.

Prud.] Faith and Prayer is the best Remedy in these Cases; and a daily Watching over your own Heart.—But how do you like being a Pilgrim (said she) to *Learn-well*, the second Son?

Learn-well.] I like going a Pilgrimage, but I am afraid I be'n't a true Pilgrim.

Prud.]

Prud.] Why do you think or fear you are not a true Pilgrim?

Learn-well.] Because I have heard, that true Pilgrims should be holy Men, and I find I ben't such a one.

Prud.] What is it to be a holy Man?

Learn-well.] To walk in all the Commandments and Ordinances of the Lord blameless, like *Zacharias* and *Elizabeth*.

Prud.] You have answer'd well. And the best way to be such a one, is to follow their Example. ——

Well, *Plain-heart*, says she to the third Son, What are your Reasons for going on Pilgrimage?

Plain-heart.] Life and Death have been set before me: To have staid in the City of *Ruine*, would have been certain Destruction; but in the Coelestial City there is Life and Peace; and therefore I chose to go thither.

Prud.] But how do you know you shall get thither? It may be you may fall by the Way.

Plain-heart.] I have made the Lord my Confidence, and he shall keep my Foot from being taken.

Prud.] Thou hast done wisely, and shalt find the Success answerable. —— Well, little *Hopeful*, said she to the youngest, How come you to be a Pilgrim? How can you think to get thro' the Difficulties?

Hopeful.] I hoo'd in the Mercy of the coelestial King; and I thought he that had receiv'd my Father, and invited my Mother, would not refuse me, if I came unto him. And as for the Difficulties, I have heard my Mother and my Brother *Love-good* say, They trusted the King of the Country would help them to overcome them: And if he helped them, I thought I that was weaker, might hope for the same Assistance. Besides, here is *Conquer-all* for our Conductor, and who can fear being overcome with him?

Prud.] Well said, *Hopeful*: He that has caused thee thus to hope, will never make thy Hope ashamed.

Then asking them to come down into the Hall, *Prudence* and *Piety* went down before them, and told *Conquer-all* and *Christina*, and *Martha*, who were all together there, what Discourse they had had with the Lads; at which they were all pleased, especially with young *Hopeful*.

The Lads being come down, and the whole Family being in the Hall together, *Piety* desir'd *Conquer-all* to go to Prayer with them; which he readily did, and that with so much Zeal and Fervency, that when Prayer was ended, *Piety* said, I am now of *Hopeful's* Opinion, that there is no fear of the Pilgrims being overcome, so long as you are with them. Then *Charity* (another of the Virgins belonging to the House) having laid the Cloath, and furnished the Table, caused them all to sit down to eat. And while they were at the Table, said *Charity*, How pleasant is it to see such an Increase of Pilgrims? *Christianus* was here all alone; and now he is multiplied into six more. And there may be yet a further Addition; and therefore 'tis said to the Church, *Instead of the Fathers shall be the Children, whom thou shalt make Princes in all the Earth*, Psalm 45. 16.

Conq-all] Well, (said *Conquer-all*) I am not only for the Increase of Pilgrims, but that they may be increased in the Family of *Christianus*: And therefore I would have a Match made between *Love-good* and *Martha*; for I have already perceiv'd, that *Love-good* has a Kindness for her, and he is a gracious young Man, and I hope will make a good Husband; and such a one I would have *Martha* have.

At these Words both *Love-good* and *Martha* seemed a little disorder'd, *Martha* blushed extreamly: But *Love-good* took hold of this Opportunity to declare his Sentiments, and said, he was much beholding to *Conquer-all*, for making known his Mind to *Martha*, whom tho' he lov'd, he had not yet had so much Confidence as to tell her so. To which *Martha* replied,

Mar-

Martha.] I have had the Offer of several Husbands; but none whose Conditions I have lik'd; and since I became a Pilgrim, I have had no Thoughts of any other Husband, than the blessed Bridegroom of the Coelestial City.

Conq-all.] I would by no means dissuade you from that heavenly Match; nor do I think your taking *Love-good* for your Husband, will be a Hindrance, but rather a Help to you therein, or else I should ne'r propose it.

Christ.] I should, for my own part, have thought it a great Mercy to me to have had the Company and Assistance of my dear Husband *Christianus* with me in my Pilgrimage; and 'tis my Trouble that I went not when I might have had it. And therefore if my Son *Love good* and you can agree about it, I shall be very willing to accept you for my Daughter-in-law.

Then *Love-good* and *Martha* both bowed to her, and thanked her; after which, *Martha* said,

Martha.] Tho' I acknowledge both *Love-good*'s Kindness in his Affection to me, and yours in being willing to accept of me; confessing at the same time that *Love-good* does deserve a better Wife, yet I am minded to see these Difficulties over, which we have still to go thro', before I think of marrying; there is the Vally of the Shadow of Death before us, and both *Abaddon* and the Giant *Despairation* ready to attack us; and to marry before I have past those Difficulties, would be with respect to me, to double 'em; for now I shall be only concern'd for myself, but then I should be equally concern'd for my Husband.

Piety.] Well, Friends, I think *Martha* is in the right on't, 'tis time enough to marry when those Dangers are past. And then I think the Match will be very suitable; for I look upon *Love-good* to be a sober young Man, and one that deserves a good Wife, and such a one also I think *Martha* will be.

Love-good.] I am beholding to you for your good Opinion of us both; and am very well satisfy'd to stay till

till we are past those Dangers, as the most prudent Course; but what I now desire, is, that I may have *Martha*'s Consent and Promise to take me for her Husband then.

Martha.] I am not willing to bring myself under any Promises; however, to satisfie you what I can, I do now declare before this Company, that I have no Aversion to you.

Prudence.] You have spoken modestly, and *Love-good* ought to be satisfied therewith.

After Thanks being returned by *Conquer-all*, they all rose from the Table. And then *Prudence* and *Piety* ask'd them if they had a Mind to see the Rarities of the Place? To which they all shewing their Desire, they went along with them into a large Closet, where they first shewed them an Apple, which looked very invitingly, and when they asked them what it was, *Christina* answer'd, It seems to me to be an Apple, and a very fine one too. No, said *Piety*, it is a very fatal one, for this is one of those Apples which grew upon that Tree from whence *Eve* so long since pluck'd the forbidden Fruit, and thereby entail'd Death upon all her Posterity. —— At which Words, *Christina* started from it, as tho' she had been frighted.

Next they shew'd them a great Jaw-bone, and when *Martha* ask'd what that was? *Piety* told her it was the first Instrument of Cruelty in the World, being that wherewith *Cain* kill'd his Brother *Abel*. —— Then said *Hopeful*, pointing to another, Mother, here is such another. No, said *Prudence*, this is that with which *Sampson*'s Arm, by God's Power, destroy'd so many of the uncircumcised Philistines.

Then they took down a Branch of an Olive-tree and shew'd it to *Christina*, and told her, That was the Olive-branch which the Dove brought into the Ark to *Noah*, by which he knew the Waters were abated; and is an Emblem of that Peace which Believers enjoy through Jesus Christ, by whom the Waters of Divine Wrath are allwaged.

Af-

After this, they were shewed an Altar, and upon it there lay both Wood and a Knife: Then *Christina* asked them what that meant? They said it was the Altar, Wood, and Knife, with which *Abraham* intended to have sacrific'd his Son, his only Son *Isaac*. —— Sure, said *Christina*, there was never any one shew'd such Love as *Abraham* in that Case. —— Yes, said *Piety*, his Love was far exceeded, by that of the coelestial King, who really gave his only, his beloved Son to dye for Sinners, for Rebels to his Crown and Dignity; whereas *Isaac* was spared, and only offered in the Intention of *Abraham*.

Then they shewed the Pilgrims several fine Apples, and asked them how they liked them? *Martha* said they looked very lovely: —— They are only such in Appearance, said *Piety*, who cut one of them open, and there was nothing but Dust within. These, said *Piety*, are the Apples of *Sodom*, and resemble the things of this World, which are glorious in Appearance, but have no Substance, for look but within them, and they are nothing but Dust.

Then going with them again into the Parlour where there stood a Pair of Harpsicords, *Prudence* called *Melody* and order'd her to sing them a Song and play upon the Harpsicord, which she did thus:

Forbidden Fruit you have been shown,
Which though it tempting be,
It had been better let alone,
And Eve *ne'r pluck'd the Tree.*
Also Cain's *Instrument of Blood*
Has here been shew'd to you;
And that with which brave Sampson *slood,*
When God's proud Foes he slew.
You've seen the Olive-branch of Peace,
The Dove to Noah *brought;*
By which through Christ God's Wrath doth cease,
Poor Pilgrims may be taught.
You've seen the Altar and the Wood,
And that keen Knife likewise,

With

With which the faithful Abr'am *stood*
His Son to sacrifice.
Great Love by Abraham *was shown;*
But, O much greater far,
By him who th' Immolation
Of JESUS *did not spare.*
Lastly, We here have shew'd to you,
Of Sodom's *Apples fair,*
Tempting indeed unto your View,
But Dust within they are.
Such are the dire Effects of Sin,
Tho' fair they seem to be;
But he that does out look within,
Their cursed Filth shall see.
By these you may Instruction learn,
That when you go your Way;
You may the Paths of Truth discern,
And never go astray.

This Song both for the Matter of it, as well as for the Melody with which it was sung, gave great Delight to the Pilgrims; insomuch that *Christina* desired a Copy thereof, which was readily granted.

Then the Pilgrims thanking the Virgins for all their Kindness, told them they were willing to make the best of their Way, being now well refreshed, and fitted for their Journey. And the Virgins answered them, they would by no means hinder them. And so saluting them with much Affection, they took their Leaves of them, and wished them a safe Arrival at the Cœlestial City.

Now I saw in my Dream, that as they went along, *Conquer-all*, who went before them, told *Christina*, that if they took great Care in going down the Hill into the Vally of Humility, they might avoid the meeting of the foul Fiend *Abaddon*; upon which they took more than ordinary Care how they went down the Hill: And yet *Martha* had once very like to have slipt, if *Love-good*, who always went pritty near her,

had

had not catch'd her by the Arm, and help'd her; for which, with a smiling Countenance, she gave *Love-good* Thanks.

When they were gotten down into the Vally, said *Conquer-all*, This Vally has got an ill Name, but without any just Reason, for there is as pleasant walking, and as fruitful Ground, in the Vally of Humility, as any is in the Way to the Cœlestial City: 'Tis true indeed in this Vally 'twas that *Christianus* was set upon by the foul Fiend *Abaddon*: but himself was the Occasion thereof, by the Slips he got, as he was coming down the Hill, as the Inscription on yonder Pillar will shew; upon which they went to the Pillar, where they found this Inscription,

All those that pass this Vally safely will,
Must have a care they slip not on the Hill.

They had no sooner read this Inscription, and got into the Way again, but *Learn-well* on a sudden cries out, as one frighted, O dear! What ugly Thing's that yonder? Whereupon, *Conquer-all* looking about, saw, at a good Distance on the left Hand of them, the foul Fiend *Abaddon*, staring upon them with his great Saweer-Eyes, and gnashing of his filthy Boar's Tusks, as one much enraged; but he stood still, and came not near 'em. The sight of him affrighted *Christina* and the rest very much, especially *Martha*, so that she was scarce able to go, wherefore *Love-good* came to her, and led her by the Arm: But *Conquer-all* bid them not fear, for *Abaddon* durst come no nearer; Nor would he have shewed himself at all, said he, had not *Martha* made a Trip as she was coming down the Hill; and had not *Love-good* sav'd you from falling, we should have had him come up to us, and encounter'd us.

Then *Martha* thanked *Love good* for his kind Assistance, and told him she should remember him as long as she liv'd.

Love-good] Then I hope you will make me that Promise

miſe I deſir'd of you at *Graces-hall*, ſince you ſee I have been no Hindrance to you in your Pilgrimage?

Martha.] I am ſenſible it had been worſe with me, if I had not had your ſeaſonable Aſſiſtance; and therefore I here promiſe you, I will never have any body elſe but your ſelf.

Love-good.] Then give me your Promiſe to have me: And then my Mind will be at reſt.

Martha.] Let me deſire you to be ſatisfied with what I have already ſaid, for you will find it will amount to the ſame thing.

Now I ſaw that as they went on, ſtill looking towards *Abaddon*, he at laſt gave a hideous Roar, and then diſappear'd. —— Now as *Love-good* and *Martha* had made an end of their Diſcourſe between themſelves, they came up to *Chriſtina* and their Conductor, to whom *Martha* ſaid,

Martha.] Well, I am glad this foul Fiend is gone.

Conq'-all.] I believe you are; for he would have diſorder'd you, had he come to us. — But how do you like this Vally now?

Martha.] Very well; Methinks it is exceeding pleaſant, and ſeems very fruitful: It is ſure an excellent Place for Meditation, becauſe here one may walk without Diſturbance. And I am perſwaded it is ſafer being in the Vally of Humility, than on the higheſt Mountains of Pride.

Conq'-all.] I am ſure it is more profitable; and I have heard ſeveral labouring People have got good Eſtates here, and there is this Reaſon for it, Becauſe God reſiſteth the Proud, but giveth more Grace to the Humble. —

Now I ſaw in my Dream, that as they went along diſcourſing, they ſaw a young Lad looking to ſome Sheep, and ſinging, ſaid *Love-good* to his Brother *Learwell*, Do you ſee that Boy there, how merrily he fits and ſings? Yes, ſaid he, that I do. Prithee, ſaid *Conq'-all*, let's liſten, and hear what Song he has

has got; whereupon, as they listened, they heard him sing thus:

The humble Man is happiest still;
His Mind to him is all:
He sits below; and hap what will,
He never fears to fall.
He's still content with what he hath,
Let it be less or more:
Tho' Bread he wants, he feeds by Faith
On Heaven's eternal Store.
He's sure of a Sufficiency,
And therefore takes no Care;
For what's more, doth ill agree
With such as Pilgrims are.

They were all very well pleas'd with the young Shepherd's Song, which *Learn-well* had got by Heart. —— And now they were come to the most dangerous Place in all the Valley, where *Christianus* met with, fought, and overcome *Abaddon*, and though it was so long ago, yet they cou'd see some of *Christianus* his Blood upon the Stones, and also some of the Pieces of *Abaddon*'s broken Arrows: Which sufficiently shew'd the Greatness of the Encounter. Then said *Conquer-all*, It was no easie Task that *Christianus* had, to engage in this Place with *Abaddon*; and had not he been assisted by an invisible Hand, even by the King of the celestial City, he would have been foil'd in the Encounter: And yet how gracious has our King been in causing this Monument to be set up in this Place, as a Token of the Victory. See here the Inscription of it. So the Pilgrims drew near and read it, and found it to be thus:

Near to this Place, Christianus *stout*
(A Man that scorn'd to fly)
A Battle with Abaddon *fought,*
And made the Fiend to fly:
'Twas in the Name of Heav'n's high King
He did with him engage;
And that made him despise his Sting,
And laugh at all his Rage.

Then

Then said *Love-good*, *Christina*'s eldest Son, This is set up for the Generations to come, that the Pilgrims that shall come after may praise the Lord.

Chris.] Then said *Christina*, This being the Place of most Danger, we ought here to be most careful lest we should here meet with the Fiend, as *Christiana* did.

Conq-all.] To be on our Watch is always our Duty. But of all Places in this Vally, *Abaddon* cares not for this, since he was foil'd here by your Husband, nor does he like to see this Monument, which is so much to his Shame. And therefore, tho' this used to be one of the most dangerous Places in the Vally before, yet since the setting up of this Monument, there has been no Pilgrims set upon in this Place, for, by this Inscription they are encouraged to call for Help to the Cœlestial King, by which means he knows he shall be vanquished.

So I saw in my Dream, that they were now gotten to the end of the Vally of Humility, and were now come to the Vally of the Shadow of Death: The very Entrance into which, was enough to have affrighted any one, it look'd so very dark and gloomy, even tho' it was Day, for the Rocks hang over on both sides, that the Light of the Sky could hardly be seen. Besides, they heard many doleful and affrighting Noises, which, tho' they surrounded them, they knew not from whence they came; and sometimes Flashes of Lightning appearing just by them, without any Thunder, but attended with grievous noisome Stinks of Sulphur and some thing worse; so that their Hearts failed them for fear, as they went along; nor would they have been able to go, had not their Conductor been with them, especially when the Night came on, which made every thing much more terrible: For now they begun to be disturbed with Fiends, who appeared in various Shapes to them, sometimes before, and sometimes behind: And according to these Appearances, they called out to *Conquer-all* to help them,

them, who changed his Station, according to the Appearance of their Danger, who exhorted them still both to be courageous and go forward; and when *Conquer-all* was behind, then *Love-good* led the Van; but when *Conquer-all* went before, then *Love-good* brought up the Rear. Sometimes the Devil would appear in an hideous Form just before them; but they took notice of one thing, and that was, that whenever the Devil appeared before them, it was at such a time as *Conquer-all* was behind them; and when he roared after them behind, it was when the Conductor went before. As they were thus travelling along, O, said *Christina*, how great were the Difficulties of my poor Husband, who travell'd all this Way without a Guide? No, said *Martha*, that did he not; for had he not had one that directed all his Steps, and supported him, tho' he saw him not, even the King of the heavenly Country, the same that assisted him to overcome *Abaddon*, he could never have come thro' this Vally of the Shadow of Death, and whose secret Supports our selves may now experience.

You say very well, said *Christina*; but that is in a way imperceptable to Sense: It keeps us safe indeed, but leaves us without Comfort.

Love-good.] Why Mother, should you be without Comfort, when you are secretly supported by the heavenly King. Those that have his Supports, tho' they walk thro' the Vally of the Shadow of Death, yet they fear no Evil.

Hopeful.] Then said *Hopeful*, the youngest Son, Come, Mother, be of good Comfort, for tho' we are now in the Dark, I doubt not but the Lord our God will lighten our Darkness.

Conquer-all.] Well said, young *Hopeful*; Be of good Courage, and the Lord will strengthen your Hearts: Remember also, that to the Upright he causeth Light to arise out of Darkness.

Now, as they were thus discoursing, the Day broke, and

and they began to look back upon the Dangers they had passed, as the Children of *Israel* did on the flaming Egyptians, after they were come upon the Shoar. But *Conquer-all* told them they had a dangerous Foe to encounter with still, which was asleep in his Bed as *Christianus* went by, but it being lighter now, he did believe they might meet with him. He had no sooner spoke, but they perceived the Mouth of a great Cave and many Skulls and Bones of dead Men before it, and a mighty Giant standing by it; which filled them all with great Fear; but *Conquer-all* bid them fear not. Then they asked what Giant that was? And he told them it was Giant *Kill-man*, who pretended to keep Pilgrims from going out of his Vally. But, said he, keep at a Distance, and don't fear him.

Then *Conquer-all*, going boldly up to him, ask'd him, What he stood there for?

Giant.] What do I stand here for? Why this is the Vally of the Shadow of Death, and I stand here to take care that none shall go out of it alive: And that I shall make thee and thy Company quickly know —— And with that came up with his Club in his Hand to have beaten out *Conquer-all*'s Brains: In the mean time *Christina* and *Martha* with the Children, prayed earnestly that *Conquer-all* might have the Victory: who nimbly stepping back, when *Kill-man* had lifted up his massy Club to strike him down, he stuck his Club so fast into the Ground, it could not quickly be got out again, which whilst the Giant was essaying to do, *Conquer-all* thrust his Sword into his Bowels, so that the Dirt came out; and the Giant roaring hideously, fell upon the Ground; which *Conquer-all* seeing, soon put an End to his Roaring, by cutting off his Head. At which the Pilgrims rejoyced exceedingly; and so coming up to him, congratulated his Victory, singing,

Who can withstand the the Pilgrim's Guide,
By whom great Giants fall!

His

His Courage has been often try'd,
And still he Conquers all.
O blessed be the heavenly King,
By whom he does subdue;
To him let's endless Praises sing,
Whose Mercies still are new.

Then going up a little higher to the Brow of a small Ascent, they sat down and rested themselves; rejoycing that they had gotten safe out of the Vally of the Shadow of Death. —— Having refreshed themselves there a while, they proceeded on their Way; and, being come down the Hill, they saw before them a Stone raised Breast high by some Earth that was put underneath it; and coming near the Stone, they perceived an Inscription upon it, which they were willing to read, and found on it these Lines:

The Pilgrim Christianus *here*
Fidelius *overtook:*
Both did deserv'd Destruction fear,
And both one Place forsook.

Ah! said *Christina*, this Place deserves to be took notice on, for after this my poor Husband had a Companion in his Pilgrimage, which was comfortable to him; and the more, having newly past thro' such a dismal Place.

Martha.] Well, methinks 'tis comfortable to find that as we go along in our Pilgrimage, tho' we meet with Difficulties, and go even thro' the midst of the Vally of the Shadow of Death, yet still by an Inscription here and there, we find that it is the Way that other Pilgrims have gone before us.

Conquer-all.] That was very well observ'd, for it is usual when Pilgrims meet with Difficulties, to say, Sure never any met with such things as I do; and that discourages them, and weakens their Hands: But when they find that other Pilgrims have been in the very same Condition before 'em, this strengthens their Hands, and encourages them to go on. And therefore

fore such Remembrances and Inscriptions are of great use to Pilgrims.

As they were thus going along and discoursing, they came to a Place where there grew a fine Tuft of Trees that gave a very delightful Shade, under which, they perceived somebody to lye asleep, having his Staff in his Hand as he slept. *Conquer-all*, going up to him, and looking upon his Livery, said, We'll wake this Man, for I see he's a Pilgrim as well as we: And having said so, he pull'd him by the Arm, saying, Ho, Friend, What asleep? Come, arise, and go along with us. —— With that the sleepy Pilgrim awakes, and in an Instant getting up, and holding up his Staff in a Posture of Defence, cries out as one in Amaze, What's the Matter? What's the Matter here? Stand off; what are ye?

Conq-all.] Be patient, be patient, Sir; we are Friends.

Friends, says he, how shall I know that? I'll trust nobody till I know 'em. Whence are ye? Whither are ye going?

Conq-all.] Come, Sir, we shall be better acquainted, I dare say, by and by: We are Pilgrims come from the City of *Ruine*, and going to the cœlestial Country: And, supposing you to be bound that Way, we make bold to awake ye.

Well, said the *Old Gentleman*, I ben't satisfied yet; there's many pretend to be Pilgrims that are no true Pilgrims. If you are such as you pretend, shew me your Badge: For without that, I won't believe you are Pilgrims, but rather such as come to make a Prey of Pilgrims. —— Then they shewed him the Badges they had received from the *Instructor*; and, having seen them, he said, Welcome, Friends, welcome; now I can be free with you, and shall be glad of your good Company; but before I durst not trust you, for I have met with such a Company of false and pretended Pilgrims, that you must pardon me, that I did not credit you at first.

Conq-

Conq'-all.] I think you are to be commended, Sir; but since we are like to be better acquainted, pray what's your Name?

Old Gent.] My Name is *Probity*, and I came from the Town of *Senseless*, where, to tell you the Truth, I have but few Relations; and I believe you never heard of any Pilgrims that came from our Town; for in our Town we are worse than you in the City of *Ruine*.

Conq'-all.] I think I knew one that came from your Town, and that's all, and his Name was *Honest*, and as his Name was, so is he.

Prob.] Do you know Mr. *Honest?* Why he is my first Cousin, we are both of a Family, and both Pilgrims; but I hope he is by this time arriv'd safely at the coelestial City, whither, by God's Grace, I am hasting.

Conq-all.] I am glad to hear on't, Sir: But pray what were those false Pilgrims you have met withal, that made you so afraid of us?

Prob.] I have met with several in my Pilgrimage, such as Mr. *Fair-spoken*, Mr. *Lye-at-catch*, Mr. *Wheedle*; these all set upon me at one time, and nothing wou'd serve their turn, but being Pilgrims; and they would needs go along with me; and I at first suspected them not; but when I came to go into *Graces-hall*, I cou'd by no means get them to go in with me, which I wonder'd at; but they told me it was but Loss of Time to stay there, and besides, they expected to see every ones Badge that came thither; and tho' (said *Fair-spoken*) they pretend only to see it, yet if they once get a sight of it, they will take it away. And for that Reason, said Mr. *Wheedle*, we have hid ours by the Way, where it is safe enough; and if you will give us yours, said Mr. *Lye-at-catch*, it shall be laid up with them, and you shall have it again when you come out. Upon this, I began to find them out, and told them plainly, if they were either asham'd of their Badge,

or

or afraid to shew it, I shou'd be asham'd of them, for I had my Badge, and was resolved to keep it; But when they saw I was not willing to part with it, they would have taken it from me by force; but I handled them so roughly, tho' there were three to one, that I made them all glad to run away. And so I wou'd have endeavour'd to have serv'd you too, but that you shew'd me your Badge,

Conq'-all.] Well, honest Mr. *Probity*, I see you are a Man of some Courage, and I like you the better for it, and commend your Caution.

Prob.] But pray Friend, now I have told you who I am, let me know who you are, and what are these with you?

Conq'-all] As to my self, my Name is *Conquer-all*, and my Business is to conduct these Pilgrims to the Cœlestial City. This good Woman (pointing to *Christina*) is the Wife of *Christianus*, the famous Pilgrim, and these are her Children; and this young Woman that you see, is now her Companion, and will in a little time, I believe be her Daughter-in-law.

Then Mr. *Probity* went to *Christina* and saluted her, and said, Your Husband's Name and Fame is everywhere spoken of amongst Pilgrims. And all true Pilgrims will rejoyce to find you and your Children walking in his Steps. Then he went and saluted *Martha* also; and told her that it was her great Mercy to be a Pilgrim at those Years. Then *Conquer-all* told him that her Name was *Martha*. Then, said he, she may assure herself of a hearty Welcome to the Cœlestial City, for the King thereof is a merciful King, and with him is the Fountain of Mercy.——— Then going to the Children, he saluted them likewise, and being told that his Name was *Love-good*, he told him he hop'd he would make good his Name; and that would best be done by loving God, the King of the Cœlestial City.——— Then going to the second Son *Learn-well*, he said, Let thy Name put thee in mind of thy

thy Duty, and Learn well to remember thy Creator in the Days of thy Youth. Then he said to *Plain-heart*, Be thou also like thy Name, a Plain-hearted Man, for so was *Christianus* thy Father, and so was *Jacob* of old also, who was thy Great Grand-father. Then he said to the youngest; I am pleas'd with thy smiling Countenance, and thou seemest hopeful: may'st thou follow the Steps of thy Father, and of *Stupemel* that was his Companion and Fellow-Pilgrim.

So I saw in my Dream that as they walked on together, *Conquer-all* asked Mr. *Probity*, whether he did not know one Mr. *Fear-much* of the Town of *Fainting*, which, said he, I think lies on your side of the Country.

Prob.] Yes, I knew him very well: He was a right honest Man, and one that would not wrong a Worm; but I should never chuse him for a Fellow-Traveller, of all the Men I know.

Conq-all.] Why? what was the Matter with him?

Prob.] Matter! why he was such a faint hearted Soldier, that he was afraid of his own Shadow: A Man of the strangest Temper that I ever knew: He was afraid of going back, and yet durst not go forward. He used to say, Whatever he suffer'd, he would go to the Cœlestial City, and yet he was still afraid he should never get thither. Every Difficulty in his Way, would set him a trembling, and yet even the roaring of the Lyons would not make him turn again. I heard however, that at last he got safe to the Cœlestial City; but how he got thro' the Valley of the Shadow of Death, is what I wonder at.

Conq-all.] I perceive, by the Description you have given of him, that you know him very well. That he got safe to his desired Port, tho' thro' many Fears, which made his Pilgrimage very uncomfortable, I can testifie, for I was his Conductor thither. And this I must say for him, he took more Comfort in passing thro' the Valley of Hum ley, than when he

went over the Delectable Mountains. For tho' his Faith was small, yet it was sincere, and of the right Kind.

Prob.] I agree with you in that; he had both Fear and Faith, but they were not well mix'd: His Fear was more then his Faith, that made him walk uncomfortably; but his Faith was sincere and right, and that made him safe. But had his Faith been equal to his Fear, he had been an excellent Christian.

Conq-all.] You are in the right: And yet I always observed this, That his Fears were more of Sin than Sufferings; for he would sooner venture upon roaring Lions, as you have well observ'd, than do the least thing that he thought was sinful: And in this sence it is that it was said, a long time since, Happy is the Man that feareth always. For Fear, when 'tis well mix'd with Faith, is such a circumspect and wary Centinel, that it prevents a thousand Dangers that inconsiderable Rashness leaves Men open to.

Christ.] I am glad to hear by your Discourse, that Faith may consist with Fear; for tho' I have not shew'd it so much as the Pilgrim did you have been discoursing about, yet it has been no small trouble to me that I have found so much of it in my Heart.

Martha.] I am sure I have had my share of it: How much was I perplex'd with Doubts and Fears, about my being receiv'd in at the strait Gate? O what would I have given to have been secured of an Entrance there! And tho' I have, thro' Grace, receiv'd several Encouragements since my admittance thither, yet I am not without Fears to this Day, of being rejected at the Gate of the Cœlestial City.

Love-good.] My Case differs from both yours: You fear, because of your Fears, but I fear, because I have no Fears: O that I had but some of that Fear which Mr. *Fear-much* had too much of; I am afraid I want that

that Fear I ought to have, and have that Fear I ought to want.

Learn-well.] My Brother puts me in mind of a Copy of Verses that were made by a Pilgrim long since, which being but short, I will repeat to you:

I thirst for Thirstiness; I weep for Fears;
Well pleas'd I am to be displeased thus:
The only thing I fear, is want of Fears;
Suspecting I am not suspicious.
Amidst these restless Thoughts, this Rest I find,
For those that rest not here, there's Rest behind.

After this Discourse was thus ended, old *Probity* told them a Story of one Mr. *Wilful*, that pretended to be a Pilgrim, and made a mighty Bluster, but at last came to nothing. I knew him, said *Conquer-all*; and he gave out that he feared nothing; and indeed he feared no Sin, for he hugg'd it too much in his Bosom to be afraid of it; nay, he wou'd justifie it by Scripture; and look'd upon the Infirmities of others to be his Warrant for so doing: As for instance, said he, He would plead for Drunkenness, because *Noah* was drunk; and for Adultery, because *David* lay with *Uriah*'s Wife. —— Then said *Probity*, Such Men as he, bring an ill Report upon Pilgrims. But as for us, let us neither envy such Men, nor chuse any of their Ways.

Now I saw in my Dream, That as they were discoursing thus, they met with three Persons turning back as fast as they could, and crying to the Pilgrims before they came at them, Turn, turn, turn, for you are dead Men, for there are Highway-men before you that rob and kill all as come by: Then the Pilgrims asked them who they were? They answered, One of 'em was *Great-guilt*, a notorious Robber, and *Spoil-faith* a notorious Robber, was another; and the third was *Kill-good*, as very a Villain as the rest: Then *Conquer-all*, would have perswaded them to turn back; and he would help them to secure them; but their

Fear would not suffer them; and so away they run.

Then said *Conquer-all*, Come let us go forward boldly, for if we can destroy these Villians, it will be a great Piece of Service to Pilgrims that shall come this Way; for then the Roads will be clear: to *Probity* consented, and made ready to Entertain them: But as they were coming up to them, *Great-Guilt* happened to espy *Conquer-all*, whom he knew of old, and away they run as hard as they could drive, not daring to engage with him.——I see, said *Probity*, these daring High-way-men dare not set upon those they think will fight again: But where they think they shall meet with no Resistance, there they will be bloody enough. However *Christina* and *Martha* were glad they were gone.——Well, said *Conquer-all*, I see you begin to be weary, and well you may, for you have come a great Way; but a little further there is one that keeps a very good Inn to entertain Pilgrims, whose Name is *Hospitable*; when we come to his House we will take up our Quarters there, where we shall find a plentiful Table and good Usage; to this they all agreed. But as they were going along, said *Probity*, I remember, *Conquer-all*, that you told me *Martha* was like to be *Christina*'s Daughter-in-law: but tho' you did not tell me how; yet I suppose, by observing their Carriage, that *Love-good* and she are to make a Match: is it so or no?

Love-good.] Yes, Sir, I hope so; I am willing on my part, and I hope *Martha* is so too.

Prob.] Well, what do you say, *Martha?* I believe *Love-good* will make you a good Husband.

Martha.] I have nothing to object against *Love-good*; But do you think, Sir, that it is proper for Pilgrims to marry?

Prob.] Yes, sure; For so has the King of the celestial Country declared; saying Marriage is honourable, and the Bed undefiled; but Whoremongers and Adulterers God will judge. Besides in this Pil-

grimage-

Pilgrimage-ſtate, Marriage may be a Help to you, thro' the Prayers, Advice and Aſſiſtance of a Huſband, and alſo the Number of Pilgrims may be thereby encreaſed.

Conq'-all.] You cannot be ignorant, *Martha*, but that *Love-good* has been aſſiſting to you in your Pilgrimage already; and when you are married, he will have an Opportunity to be ſo much more. And ſince you are paſt the Valley of the Shadow of Death, I think you may make good your Promiſe to him, when you come to the Inn.

Martha.] Nay, I have yet made him no Promiſe.

Love good.] You have at leaſt ſaid that which was equivalent to a Promiſe, and which you were willing I ſhould look upon ſo.

Martha.] Well, if *Chriſtina* be willing, I ſhall withſtand your Deſires no further.

Chriſt.] I have declar'd my Willingneſs before; and do rejoyce my Son has made ſo good a Choice.

Then *Love-good* and *Martha*, both bowed to her, and thanked her, reſolving to be married when they came to the Inn, which now they were come in ſight of; and ſaw *Hoſpitable* coming forth to meet them, and ſaying, Bleſſed are thoſe that are going to *Sion* with their Faces thitherward: Turn in ye Bleſſed of the Lord, and take of thoſe Refreſhments that are provided for you, that ſo you may go from Strength to Strength, until at laſt you appear before the King in *Sion*; where you ſhall be feaſted for ever, with the fat things of his Houſe, and drink of the River of his eternal Pleaſures. —— Well, ſaid *Conquer-all*, you ſee, my Friend, I am full about my old Employment, conducting poor Pilgrims to the Heavenly *Jeruſalem*.

Hoſp.] You are a proper Man for the Employment, and have always approv'd your ſelf faithful in it. —— But I ſee the Pilgrims are weary, and ſtand in need of Refreſhment, I will therefore in the firſt place take ſome Care of them.

Conquer-all.] Your Love to, and Care of Pilgrims is spoken of throughout all the Road: And I am sure you are never without something proper for them.—— So there was Chambers provided for them: One for *Christina* and *Martha*, and another for her four Sons; and the third for Mr. *Conquer-all* their Conductor, and the old Gentleman Mr. *Probity*. —— Then the good Man of the Inn enquired of Mr. *Conquer-all*, who those Pilgrims were: And he told him the Woman was *Christina*, the Wife of *Christianus*, who was heretofore a Pilgrim famous for his Progress to the holy Land; and the four young Men are her Sons, and all such as desire to follow their Father's Steps. The young Woman is one that was a Neighbour of *Christina's*, and by her perswaded to go on Pilgrimage, and ere she goes hence is to be married to her eldest Son, and so become her Daughter-in-law. —— So *Hospitable* the Inn-keeper was very glad to hear that *Christina* and her Children were turned Pilgrims. —— And after having kindly saluted them, and helped them to what the House afforded, they betook themselves to Rest. The next Morning, honest *Hospitable* desired of *Christina* and the rest, an Account of God's Dealings with them, and how they were perswaded to become Pilgrims: Who gave him the same Account as they had done at *Graces-hall*.

Then old Mr. *Probity* put *Christina* in Mind of giving *Martha* to her Son *Love-good* to Wife; which being made known to *Hospitable* the Inn-keeper, he said, He was not willing that that Match should go alone, for he had a Daughter, a beautiful Damosel, and gracious withal, whose Name was *Jemima*, whom if her second Son *Learn-well* liked, he would bestow upon him; and the young Couple being soon agreed, the two Couple were married accordingly; and both *Martha* and *Jemima* so employed their time in doing Good, that Pilgrims obtain'd a good Report thereby.

At

At the Wedding-dinner they were very merry, and several Riddles were put forth to exercise their Understandings; One of which was this:

Death by dying is made void,
And Life by living is destroyd.

This was expounded by Mr. *Probity*, thus:

The carnal Man that saves his Life, shall dye;
And he that dies for Christ, shall live eternally.

Another of their Riddles was thus:

Who wou'd be Poor, must store of Riches have;
And he that wou'd be Rich, must nothing save.

Which was expounded thus:

That Man that hoards his Riches up is Poor;
But he is Rich, that parts with all his Store.

This last Riddle was expounded by the Inn-keeper, who said, It had been his Experience for many Years.

In the Afternoon, *Hospitable* told *Conquer-all*, that since he knew him to be a valiant Man, he had some Business for him to do, and that was to kill a Giant, that liv'd not far off, who did a great deal of Mischief, and the taking him off, would be a great Piece of Service to the Country; but *Conquer-all* enquiring who it was, found it to be Giant *Kill-man*, whom he had slain the Day before, and so his Labour was saved.

While they were talking of this Matter, there came a poor crazy Man to the Door, and ask'd if there were any Pilgrims there, that were going towards the Cœlestial City? And being told there was, he came in; and, as soon as he was come in, the Inn-keeper came to know what he wanted; and seeing him look so poorly, ask'd him how he did? Alas, quoth he, I am as well as a Man sav'd out of the Jaws of Death can be. What are you? said *Hospitable*. A Pilgrim, said he, but a very poor one, God knows: And I have met with a miraculous Deliverance, so that I can scarce tell whether I am alive or no. —— Thou lookest like one

dead, said *Hospitable*. So I thought I should have been Yesterday, said he; and if you please, I will tell you my Story: Come, said *Hospitable*, I have some Friends within, you shall go in and sit down, and let us hear your Story together; so he had him into the Room where *Conquer-all* and the Pilgrims were; and, having given him a Dram of *Aqua-vitæ* to refresh him, he thus began:

I am, as you see, a poor decripped sickly Man, and my Name is *Weak-soul*; I lived heretofore in the Town of *Dubious*; and being very doubtful what would become of me, I thought my best Way was to turn Pilgrim; which I did, though scarce able to go; and the Desire I had of entring into the Cœlestial City, made me surmount many Difficulties, which I thought I should never get over. And I must acknowledge, that I have met with kind Reception, above what I ever expected, all along, both at the strait Gate, and at the House of the Instructor, from whom I received much Kindness; being carried by one of his Servants up *Difficult-hill*; and at *Graces-hall* I was likewise well entertained: There were several Pilgrims overtook me as I went along, who still encouraged me, but all out-went me; at last, when I hoped I had overcome the greatest Difficulties, and was just come through the Valley of the Shadow of Death; I was met by a fierce Giant, who is named *Kill-man*; and being through my Weakness unable to resist, I was taken by him: In vain I urged I was on the King's Highway, for he pretended it was his Ground: He threatned I should die, and dead I was almost with Fear, but just as he was going to dispatch me, he heard some other Pilgrims going by, and that they might not escape him, he left me in his Cave, and went out to take them; whilst I stood trembling and quaking within: But it seems there was one *Conquer-all* with the Pilgrims that were then going by, who encountered with the Giant, and slew him, at which I heard a great Shout,

but

but I knew not as then the Matter: When they were past by, I ventured to look out of the Giant's Cave, and then I saw him lie dead upon the Ground, and his Head separated from his Body. At which happy sight, being greatly rejoyced, I kneeled down and gave Thanks to the Cœlestial King, for this great Deliverance, and then follow'd after as fast as I could, being told by some that I met, that *Conquer-all*, who slew the Giant, was in this Place, whom I should be glad to see, that I might thank him for my Deliverance, as being under our King, a Means thereof.

Then *Conquer-all* told him he was the Person, but bid him give Thanks unto the King, who had given him the Victory; and likewise told him he should be welcome to be one of their Company.

Then Mr. *Weak-soul* thanked God that yet he found Encouragement in his Way: and was so transported with the Mercy he met with, that he fell a singing,

O let me henceforth always trust in God:
He can make Blossoms spring out of the Rod!
When Isaac bound upon the Altar lay,
And Abra'm's Hand was lifted up to slay,
Then interposing Mercy stept between,
And then a Ram was in the Briars seen:
When down'd to dye, I did Vile Cave remain,
Then was the time the Giant must be slain.
All Praise and Glory to his Name be given,
Who by his Power rules both in Earth and Heaven.

Now I saw in my Dream, that after they had staid at the House of *Hospitable* several Days, the Pilgrims prepared to be gone, and his Daughter *Femina* left her Father, and went along with her Husband; he treated all the Pilgrims freely, and would take nothing for what they had received at his House. Also he took a particular Care of Mr. *Weak-soul*, and gave him along with him a Cordial to take when he was

ready to faint.—— So they travelled along discourſing of the great Things that God hath done for them, till they came within ſight of the City of *Mundus*, where *Vanity-fair* was kept: And there they deſign'd to lodge that Night; but there being ſome diſpute about what Houſe they ſhould lie at, Mr. *Conquer-all* ſaid he knew one Mr. *Urbane*, an ancient Lover of Pilgrims, and there he deſign'd to lie, for there he was ſure they would be all welcome. To this they agreed: and went directly to Mr. *Urbane*'s, which being ſhut becauſe it was late, Mr. *Conquer-all* knocked at the Door; and when it was opened, he aſked if Mr. *Urbane* was within, who hearing his Voice, came to the Door immediately, and bid him come in and all his Company, telling him they were all welcome, for he doubted not but they were Pilgrims, Mr. *Conquer-all* not uſing to go with any other.

Then Mr. *Conquer-all* told him, he had rightly judged; and that ſome of the Pilgrims he had with him, were *Chriſtina* the Wife of *Chriſtianus* with her Children: At which Mr. *Urbane* rejoyced very much, for he knew *Chriſtianus* very well, having heard him preach there, at the time *Fidelius* was tried and put to Death. And therefore coming to *Chriſtina*, he ſaluted her, and told her ſhe was welcome to his Houſe for her Huſband's ſake, who had left ſuch a Teſtimony there, as would not quickly be forgotten; and had both by his Preaching and Suffering (for he was impriſoned and put in the Stocks as well as *Fidelius*) ſown ſuch a Seed in the City of *Mundus*, as he doubted not would produce a plentiful Harveſt in the Day of Chriſt.—— *Chriſtina* thanked him for his Kindneſs, and told him it was a great Rejoycing to her to hear of the good Report her dear Huſband had left in every Place behind him: Then *Urbane* ſhewed the Pilgrims to their ſeveral Lodgings; which were ſo contrived, that they all opened into

to a large Dining-room, where those that would, might discourse together, and the other might take their Rest. —— In the mean time *Urbane* gave Order for the providing a good Supper for them, which was got ready accordingly. —— But old Mr. *Probity* being a hearty Man, desired his Landlord *Urbane* to give him an Account how things stood in their Town since the time that *Christianus* preach'd and *Fidelius* suffered there: For, said he, it is a common Observation, That the Blood of the Martyrs is the Seed of the Church; and I hope the Sufferings of *Fidelius* here, were not in vain.

Urbane.] Why truly, I cannot say but that there is a good Increase, through Grace, of the Seed that was then sown, considering the Wickedness of the Place, and the constant Resort that there is to *Vanity-fair*: Though the Fair-keepers have received a great Blow by the Preaching of *Christianus*, whose chief Design was to shew the Vanity of those Wares which they so eagerly bought up, and thereby deceived their own Souls; whereas at the Cœlestial City they might have those Goods that were true and valuable, at a cheaper Rate.

Mr. *Probity.*] That was indeed to drive the Nail that would go; for those things are most taking with such sort of People.—— But have you many here that have their Faces towards *Sion?*

Urbane.] Though I cannot say we have many, yet some there are; and there are daily added to us such as shall be saved; some of whom you shall, God willing, see to Morrow. ——— Then, Supper being ready, the Pilgrims were called, and all sat down to Meat, and eat heartily, after *Urbane* had given Thanks.

While they were at Supper, *Urbane* asked if *Martha* and *Jemima* were *Christina*'s Daughters? And *Christina* replied, They were her Daughters-in-law; for

for she had only four Sons, of which the two eldest were married, and the two youngest were unmarried. —— Then *Urbane* said, He should be glad to be related to so good a Family; and if she would accept of them, he had two Daughters which he thought might make good Wives for her youngest Sons. Which being accepted and agreed upon, was accordingly done before they went from thence. His Daughter *Patience* being given in Marriage to *Plainheart*, and his Daughter *Vertue* to *Hopeful*. So that now *Christianus*'s Family was like to encrease: Their Wives being not only fruitful in good Works, but also in a numerous Off-spring.

But to return from this Digression: The next Day *Urbane* sent for several of their Friends in the Town, to come to his House; which they accordingly did: and then he acquainted them with the Occasion of his sending for them; which was to let them know that there were several Pilgrims there which would be glad to see 'em; and that amongst 'em there were the Wife and Children of *Christianus*. At which they were both surpriz'd and pleas'd, kindly saluting *Christina*, and her Daughters, and wishing her Sons might walk in the Steps of their Father. — After which they discoursed with Mr. *Probity* and *Conquer-all*, giving them an Account of the Progress the Word of God had made in their Town, and of the Disturbance they met with by reason of the Fair; which yet was not near so bad as in the time that *Christianus* and *Fidelius* were there. Also they spent much time in practical Discourses, relating to the Lives of Pilgrims.——

They likewise told them of a monstrous Beast that lay lurking in the Woods thereabouts, which did much Hurt to the People of the Town; having slain several of them, and carried away many Children, which *Conquer-all* understanding, offered himself for the

the Good of the Town, to go out and try what he could do against it: Then several of them, who were the Followers of *Christianus* in that Town, to wit, Mr. *Good-man*, Mr. *True*, Mr. *Fortitude*, Mr. *Great-grace*, and some others, joyned with Mr. *Conquer-all*, and engaged this Monster; with whom they maintained a long Combat, and at last, made the Monster glad to retreat into his Den to save it self: From whence now it dares not stir out; and it is verily supposed, that Mr. *Conquer-all* has given it its mortal Wound. This made the Town shew a great deal of Respect to *Conquer-all*, and indeed to all Pilgrims, over they were wont to do.

After this I saw in my Dream, that the Pilgrims left this Town, taking of their Leaves of their Friends there, and particularly of their Landlord *Urbane*; from whom being parted, they soon came to the Place of *Fidelius* his Martyrdom; and from thence they journied on till they came to the Place where *Hopewel* overtook *Christianus*, and was to him instead of *Fidelius* who was taken from him.—— Then they passed on further, and came to the Place where *Self-interest* made such ado, as though he had been some-body: And next they came to the Hill of *Worldly-gain*, where is also a golden Mine, where *Love-the-world*, the Son of *Demas*, called to *Hopewel* and *Christianus* to come to him; in which himself and some others soon after perished. —— Then they went on till they came to the Statue of *Lot's* Wife, which was turned into a Pillar of Salt, and all the Pilgrims read the Inscription, and trembled for fear of Apostacy. ——— After this, they went on till they came to that River and those pleasant Meadows where *Christianus* and *Hopewel* refreshed themselves, and with which they were so much taken. And here *Conquer-all* wished them to rest, and refresh themselves, because afterwards the Ways would be more rugged.

So

So I saw in my Dream, and behold they came to the Stone that *Christianus* and *Hopewel* had set up, when they were gone from Giant *Despair*. —— And then they read the Inscription. Well, said *Conquer-all*, since we are now a good Body of us, I would fain go fight this Giant for the Good of Pilgrims, that none may hereafter be laid aside by him, as *Hopewel* and *Christianus* have been. And, after they consulted together, it was agreed by them, That *Probity* and the four Sons of *Christianus* should accompany *Conquer-all* in this Exploit, which was accordingly undertaken, and when the Giant thought to have taken them into his Castle, as he used to do others, he was himself so hard put to it, that he would fain have fled into it, and secured himself, but they had so incompassed him round about, that there was no Way for him to escape: So, having brought him to the Earth, the Giantess his Wife, whose Name was *Diffidence*, from whom the Chsile was so called, came to help him; but while *Conquer-all* was dispatching of the Giant, *Probity* engaged his Wife, and at two Blows made an end of her. Then *Conquer-all*, having cut off the Giant's Head, and so made sure Work with him, went into his Castle, where the Bones and Skulls of those that had fallen by his Hands, were so many, that they almost exceeded Belief: They found but two Prisoners alive there, and they were almost dead too, and those were one *Much-cast-down*, and his Kinsman *Almost-overcome*; which they released, and brought away with them, after they had demolished the Castle, and razed it to the Ground, which took them up some considerable time: But *Christina* and her Daughters, and the rest of the Pilgrims with them, were willing enough to stay, that so good a Piece of Work might be perfected; for they knew the Giant and his Wife were kill'd, by horrible Groans they made at their *Exit*.

This

This Work being fully done, they came in much Triumph to *Christina* and her Company, with the Head of the Giant in *Conquer-all*'s Hand; Which did so please Mr. *Weak-soul*, (who had a mortal Antipathy against Giants, ever since he had been like to have gone to pot himself by one) that he told *Christina*, if she and her Daughters would dance, he would give them a Song himself, for such a Victory over Giant *Despair*, made it a Day of the Gladness of their Hearts: To this it was agreed, and the two Prisoners they had set at Liberty, who were honest Folks, joyn'd together in the Dance, while *Weak-soul* sung as follows:

O *King that giv'st us Victory,*
In thee this Day rejoyce will we,
With Triumph and with Mirth:
For Giant Despair*'s fell,*
The greatest Villain sent from Hell,
Or that e're liv'd on Earth.

His cruel Deeds no number hath;
Poor Christianus *felt his Wrath,*
And so did Hopewel *too:*
But Pilgrims now need fear no more;
For Conquer-all *in his curs'd Gore*
Did's valiant Hands imbrew.

Since Despair *and his Wife,*
Lye Breathless and bereav'd of Life,
Let us our Voices raise
Unto the Pilgrim's mighty King,
Who does to us Salvation bring,
And sing his matchless Praise.

Next, Conquer-all's *due Praise we'll sing,*
Who fights the Battles of our King,

And

And overcomes his Foes :
For by his Strength, receiv'd on high,
He makes the fiercest Giants fly,
That dares his Arm oppose.

The other Pilgrims next we'll right :
Brave Probity *does well in fight,*
And so does Love-good *too :*
Learn-well *and* Plain-heart *bold appear,*
And worthy Hopewel *does no fear,*
When he's in Battle, shew.

Christina *too i'th' Road that staid,*
While they the Castle did invade,
Must not forgotten be :
For whilst the Men were a fighting there,
She and her Daughters were at Prayer,
And sent the Artillery.

The Dance and Song being ended, the Head of the Giant was put upon a Pole, and set up by the Stone that *Christianus* had formerly placed there : and underneath it were written these Lines :

Here Giant Desparation's *Head you see,*
Which will to Pilgrims now no Terrour be :
For they may pass in Peace to their next Station,
And be no more afraid of Giant Desparation.

Having dispatched this Affair, I saw in my Dream how the Pilgrims went forward, till they came to those pleasant Fountains where *Christianus* met with these Shepherds, which being well stored with all sorts of delectable things, which likewise belong'd to the Lord of the Cœlestial City, they there refresh'd themselves. ——— The Pilgrims being now a good Company, *Conquer-all* (who was well known to the Shepherds) advanced before, and gave them an Account who they were ; and they told him, That both

both he and they were heartily welcome, especially *Christina* and her Children, for her Husband's sake: So having given them Food convenient for them that Night, they were had to their respective Apartments. And the next Morning the Shepherds shewed them the Rarities of the Place as they had done before to *Christianus* and his Companion, with some other things that they had since. But of all the things that they shewed them, *Martha* was most affected to hear those doleful Speeches at the back Passage to the Infernal Abyss, which indeed were very surprizing; for one was heard to say there, O miserable was the Gain that I have got in the World, for which I so much was applauded; for now I see the Sum of all is nothing but eternal Misery: I see it! I see it! Curse on my Eyes for seeing it, because it is too late! Had I been broken on a Wheel, or had my Flesh been pluck'd in ten thousand Pieces by hot burning Pincers, it had been ease to what I now endure: But that which is the Plague of all my Plagues is, that I was told of this before, and would not mind it! No, I was then resolved upon my Pleasure, but now eternal Pain is become my Portion. O I could curse for ever my Companions for betraying me into this Place of Torment, but most of all my self for hearkning to them! These doleful Lamentations were attended with Groans so horrid, they seem'd to shake the Centre of the Earth: Which made poor *Martha* haste away with Fear, and with Rejoycing too, because she had escaped so sad a Place, and been deliver'd from Wrath to come.——

Now the Pilgrims being desirous to go forward, the Keepers of the Flocks presented them with some of their choicest things, and so recommending them to the Blessing of the Heavenly King, took their Leaves of them; and the Pilgrims went on their Progress till they came to a Place where one *Weak-belief* was formerly robb'd; and there they saw a Man

stand

ſtand with his Sword drawn, as if he had been a Conquerour; but the Scars which his Foes had given him, ſhewed he had been in an hot Engagement. Whereupon *Conquer-all* went up to him, and aſk'd him what he was? What I am, ſaid he? Why I am a Pilgrim going to the Coeleſtial City, and though I have been ſet upon, yet I am reſolved to maintain my Ground in ſpight of thee, or any elſe that dare oppoſe me, or ſpeak Evil of the King of the Coeleſtial City, who I own to be my Soveraign. Well, ſaid *Conquer-all*, if it be ſo, then we are of thy ſide; for we all own our ſelves his Subjects: But how comeſt thou all bloody as thou art? I was ſet upon (ſaid the Stranger, whoſe Name was *Defend Truth*) by three Thieves, or Villains at leaſt, who would needs compel me to take my choice of three things, either to turn Rogue with them, deny the Truth, or die. But I ſaw no Reaſon I had to chooſe either; tho', if I muſt have choſe, the laſt ſhould have been my Choice: For I hope I ſhall never deny what my Name puts me in Mind to defend, I mean the Truth. And therefore telling them reſolutely they ſhould make me do neither of them, they fell all upon me; but I think I gave them enough, and though they alſo have left ſome Marks of their Valour upon me, yet I have made them fly.

Conquer-all.] You have done like a very worthy Man, and I doubt not but you will meet with a ſuitable Reward.——— Then *Conquer-all* enquired what Country he was of; and what made him to come on Pilgrimage? And he told him he was a *Cimmerian* by Nation; and that which made him to turn Pilgrim, and ſwear Allegiance to the King of the Heavenly Country, was, a Report that was ſpread abroad there, (about a very venerable Man, to whom they all gave great Credit, becauſe he had a great Reputation for his Veracity) about one *Chriſtianus*, how he had left his Habitation in the City

of

of *Ruine*, and his Wife and Children also, to go to the Coelestial City; and how that being arrived there, he was entertain'd with extraordinary Triumph and Rejoycing, being cloathed with Garments of an Orient Lustre, and a shining Crown plac'd upon his Head; and in brief, that the Glory he is possess'd of there, is so great, that it passes all Relation: And not only so, but that the Coelestial King, is so gracious a Prince, that he has declar'd, That whoever comes to him, he will in no wise cast him out; and has not done this for *Christianus* alone, but has publish'd abroad, That whoever will, may come, and it shall be done to him likewise; And when I had heard this Relation, I could take no Rest until I turned Pilgrim, for I am perswaded it shall be even to me, as I have been told. —— Then said *Conquer-all*, What you have heard, it is not the thousandth Part of what there might be told of the Good-will of the Coelestial King, and what he has prepar'd for Pilgrims: And he which has wrought this Perswasion in you, will certainly make it good. — Then *Conquer-all* turned to *Christina*, and said, You hear that the Report of *Christianus* has gone forth into all Lands to the Praise of the King of Pilgrims. —— Then speaking to *Defend-the-Truth*, See here, said he, is *Christina*, the Wife of *Christianus*, and here are his Children also turned Pilgrims, and going after him. Then he bowed himself to them, and said, Blessed be you of the Lord, that have been perswaded to turn Pilgrims. —— Then *Defend-the-Truth* gave them an Account (at the Desire of *Conquer-all*) how he came in at the Strait Gate, of his Progress all along, and of the Difficulties he met with in his Way, and how he overcame them.

This Discourse had brought them as far as the enchanted Ground, which being a dangerous Place, *Conquer-all* went foremost, and desired *Defend-the-Truth*

Truth to bring up the Rear; which he readily undertook; and the Pilgrims being thus guarded, there was no Danger either of sleeping, or of going out of the Way, as happen'd in the Case of *Christianus* and *Faithful*; and no Wonder *Christianus* was misled, when even *Conquer-all* himself, had been at a Loss, when in the Dark, had he not struck Fire and look'd on his Map which he always carries about him, wherein all the Difficulties of the Road, and its Turnings and Windings are described. —— In this inchanted Ground are several Arbours which seem very refreshing to weary Pilgrims, but they are set there by the Enemy to entrap the Heedless; for they are like the Ground, Enchanted; therefore Pilgrims ought to take special Care of going into them: For as they past d by, they saw two Pilgrims in one of them fast asleep, whose Names were *Unwary* and *Heed-not*, whom they endeavour'd to awake, yet they could not, and so was forc'd to leave them. —— The Darkness whilst they were going over this Ground was very great, which made the Way exceeding irksome, and the Pilgrims were thereby very much fatigu'd: But towards the End it began to grow a little Lighter; which made it more comfortable. Near the End of this Way, they overtook another Pilgrim whom they found at Prayer, whose Name was *Stable-mind*, who proving a sincere Pilgrim, and an Acquaintance of *Probity's*, they embraced, and were glad of his Company; and so went all together. —— Then *Conquer all* told Mr. *Stable mind* he liked him the better, because he found him at Prayer; I did not intend, said he, that you should have found me there. But I was giving Thanks to the King of Pilgrims, he had brought me, though alone, so safely over the inchanten Ground, and likewise the rest of the Way, in which I met with many Temptations to have turned me out of my Way; but hitherto, through Grace,

Grace, I have not been moved. —— Pray, said *Probity*, who was best acquainted with him, let us hear who it was that wou'd have turn'd you out of the Way?

Stable-mind.] I was very much troubled in the enchanted Ground with an old-fashion'd Gentlewoman but gaudy in her Apparel, who accosted me thus: Sir, I am glad I have met with you, for you seem a very sober Gentleman, and such I always like best. I perceive by your Travelling, you are a weary; and I have hard by a very fitting Place to entertain you; where you may both rest you, and have all the Entertainment that I can help you to; for both my Person (which is suitable enough for one of your Years) and so my Purse shall be at your Service; and I think I am one that has that Interest, that there is nothing but what I can help you to; and there is few Men made happy, but 'tis by my means: For whatever your Thoughts of me are, yet I assure you I have a commanding Power in the World, and am able to make good my Word. Pray, said I, what is your Name? My Name, said she, does not suit with my Quality; and therefore 'tis no matter for that, so long as you find what I promise you. This made me more desirous to know her Name; which I intreated her again to tell me. At last, she told me her Name was Madam *Vanity*, and she was Lady of the Fair that was kept at *Mundus*. Then I told her I was going to another place, and wou'd have nothing to say to her; but for all that, she led me a weary Life before I cou'd get rid of her. In fine, she went away but just before you came, and I was giving thanks to our King for my Deliverance.

Now I saw in my Dream that the Pilgrims were got quite out of the inchanted Ground; and had changed much for the better, for they were now come into a Land so pleasant and delicious, both for the

the Clearness of the Air, the singing of the Birds, and the Fragrancy of the Earth, that it seemed to be (what indeed it was) the very Suburbs of Heaven: Here was all sorts of Musick to delight their Ears, and such Variety of pleasing Objects to refresh their Sight, that they never beheld before. For this was the last Stage of Pilgrims, from whence they might plainly discern the Coelestial City; the reflecting Brightness whereof, fill'd this Place so full of Glory, that they were hardly able to discern it. —— O now, said *Christina* to *Martha* and her Sons, Is not what we here possess worth all the Toil we have been at, tho' we shou'd have no more? For lo, the Winter is past, the Rain is over and gone: Here the Flowers appear on the Earth, here we hear the singing of Birds, and here the Voice of the Turtle is to be heard: Here the Fig-tree puts forth her green Figs, and the Vines with the tender Grapes give a good Smell; and here the Bridegroom of our Souls does give us of his Love.

Now I saw in my Dream, that after they had all been here for some time, *Christina* was for passing the River to the Coelestial City, which here she only had a sight of. —— But *Conquer-all* told her, That it was by special Order of the King, that none must come over the River till they were sent for: And that all the Pilgrims must patiently wait till that Time. And tho' there are several Pilgrims pass the River every Day, yet they have all a particular Summons from the Coelestial King before they go. —— Well, said *Christina*, since it is so, all the Days of my appointed Time will I wait, till my Change come. —— But he that knew the Breathings of her Soul, did not make her stay long: For in a few Days a Messenger came to her from the King, to acquaint her that she must come over the River, and sup with him in the Coelestial City, in three Days time; at which *Christina* rejoyced exceedingly.

Now

Now I ſaw in my Dream, that upon this Notice that was given by the Meſſenger to *Chriſtina*, that ſhe ſent for all her Children, both her Sons and her Daughters, who when they were come to her, ſhe ſpoke thus to them: Behold, I go the Way of all the Earth, being ſent for by him who hath loved me, even the King of the Pilgrims, who long ſince invited me to him; And as for you my Children, God ſhall viſit you in his due time, and do for you according as he hath promiſed. Let it be your Care therefore to keep your Garments clean, that you may be ready whenever he ſhall call, and may be found of him without Blame.—— Then ſhe ſpake to the reſt of the Pilgrims, ſaying, Your Day ſhall alſo come. And as for you Mr. *Conquer-all*, I kindly thank you for the ſafe Conduct I have received from you, and doubt not but the King will give you a good Reward for your Labour: And then deſiring the Pilgrims that ſtayed behind to be mindful of her Children, and ſpeak a Word to them in ſeaſon as their Conditions ſhould require; and thanking them for all the help ſhe had received from them in her Pilgrimage, ſhe continued praiſing God till ſhe muſt depart, the King having ſent his Chariot for her; and going to the River, ſhe took her leave of her Children and Friends, and entering the River, was received into the King's Chariot on the other ſide, and therein carried up to the Cœleſtial City, where her Heart had been long before, and there ſhe was received into the Joy of her Lord, by him that had invited her. Into which Joy may every true Pilgrim be receiv'd. *Amen*.

FINIS.

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